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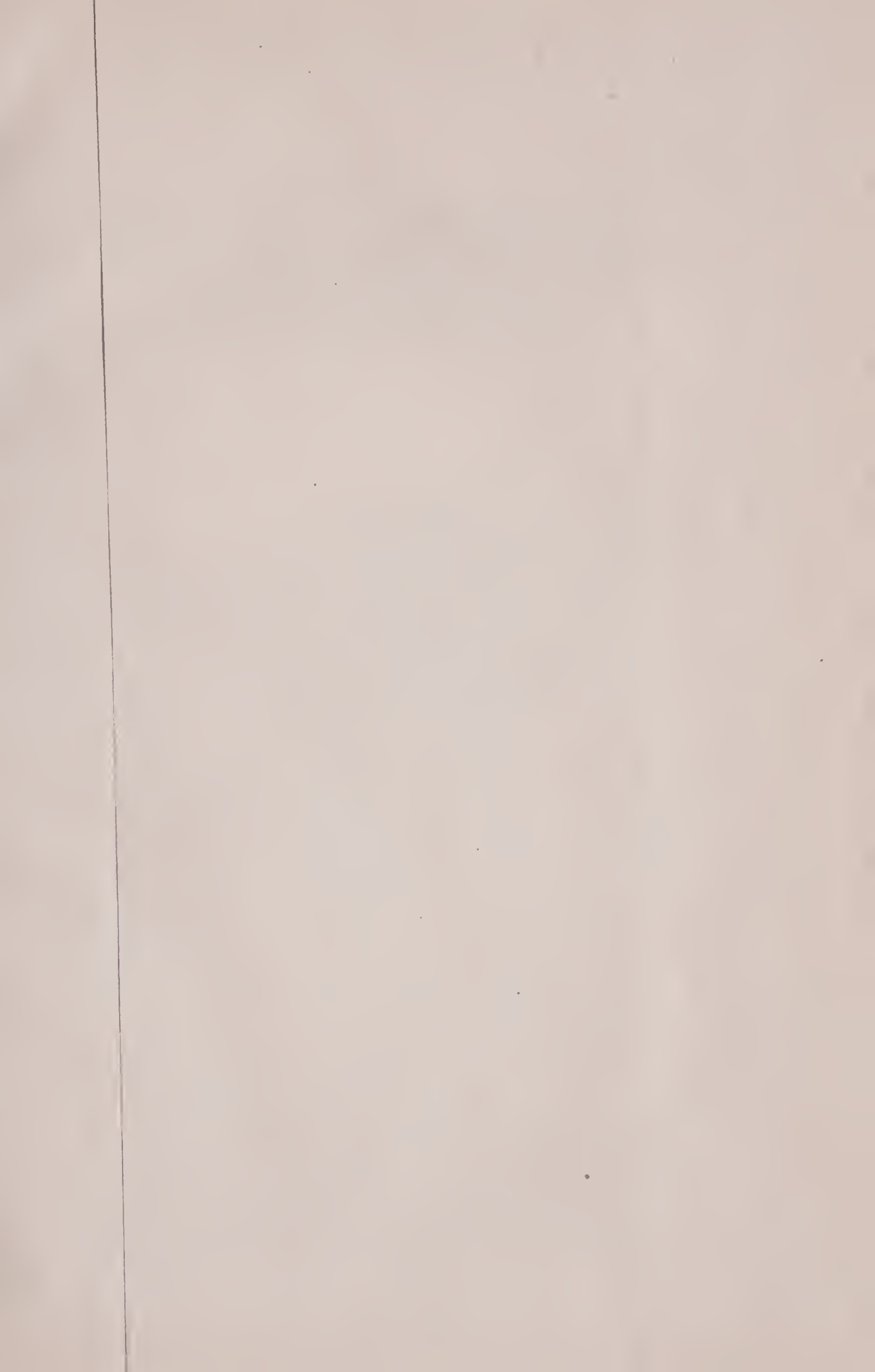
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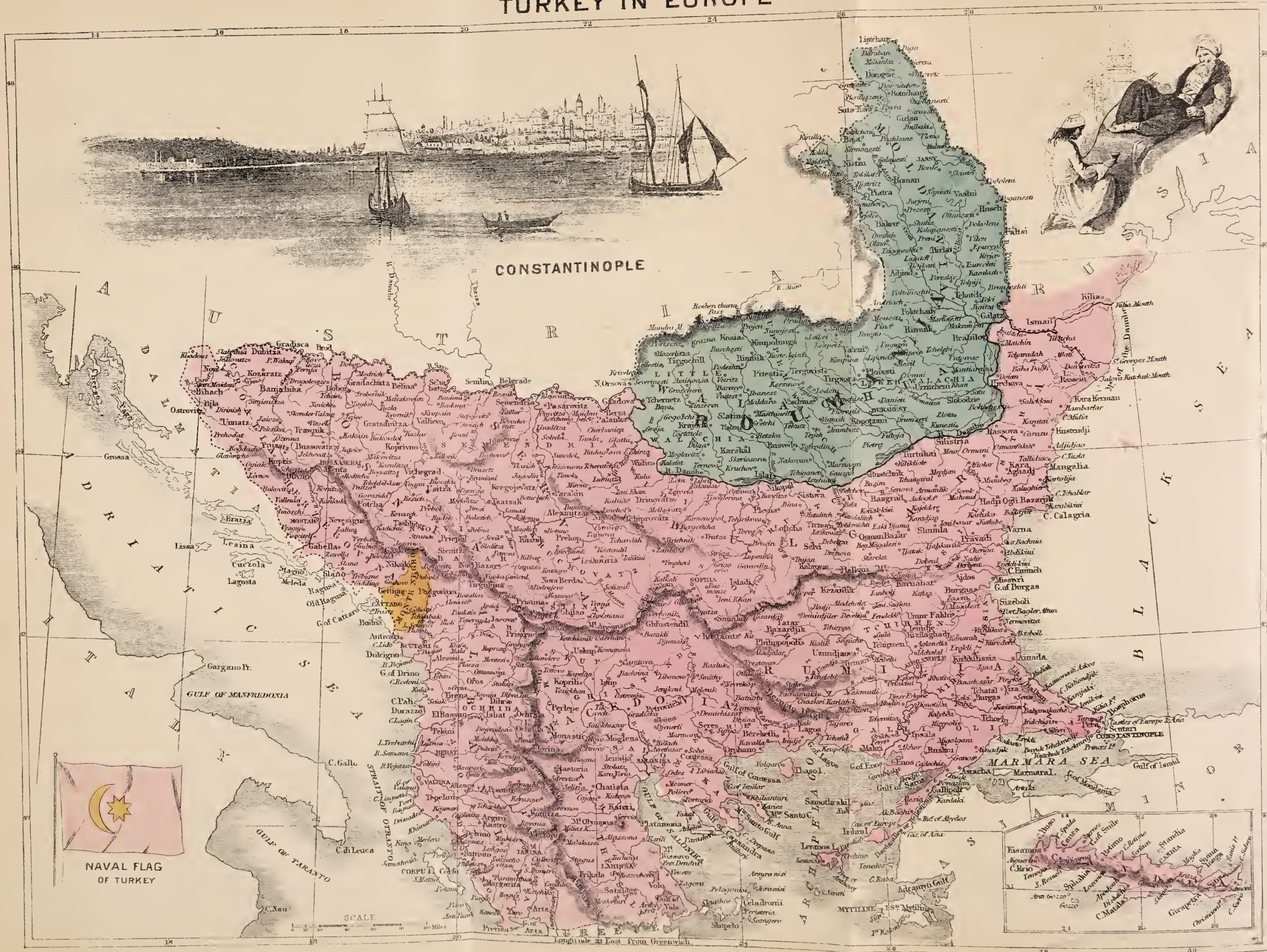
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TURKEY IN EUROPE



HISTORY OF TURKEY

COMPRISING

*THE GEOGRAPHY, CHRONOLOGY AND STATISTICS OF THE
EMPIRE; THE ETHNOLOGY, PRIMITIVE TRADITIONS
AND SOCIOLOGY OF THE TURKS; AND THE
GENEALOGY OF THE EXISTING
OSMANLI DYNASTY.*

BY J. D. O'CONNOR.

WITH MAPS AND GENEALOGICAL CHART.



CHICAGO:
MOSES WARREN.
1877.

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PREFACE.

THE author of this HISTORY OF TURKEY believes that no apology is required for endeavoring to give a popular review of such matters relating to the Turks as are most likely to interest the general public at the present time. Neither is it necessary to apologize for issuing the book at such a price as will bring it within the reach of all. The people, however, who think a book worthless, unless high-priced, are respectfully requested to examine the work, and, if it be found to have some merit, buy it at the price, remitting to the publisher the balance of what it is worth!

If the public should desire to know the standpoint from which it has been written, the author would frankly state that he has been more solicitous to accumulate facts than to propagate theories. He is not a partisan, but a searcher after knowledge, for his own and others' use, without reference to preconceived opinions, whether his or theirs. Like all liberty-loving Americans, he would be glad to see the area of self-government extended by the liberation of the subject states constituting the Ottoman Empire. His wishes in that respect are not, however, confined to European Turkey. He recognizes no good reason why the goddess of liberty should not be invoked to spread her benign protection over European and Asiatic Russia, as well as Turkey.

He deprecates the idea of being eajoled by Russia's pretentious plea of the championship of the Cross against the Crescent; and firmly believes that the world has had enough of religious wars for or against the Crescent or the Cross. He entertains the opinion that Russia's self-assumed protectorate of the Christians of Turkey, while it may serve Russia's purposes, fails to protect the Christians, and necessarily irritates the Turks. A high-spirited race will inevitably resent such interference from a rival nation.

He accepts, as highly probable, the view that sees in the not distant future the final dissolution of the "Sick Man of Europe," for a state cannot be long preserved against internal decomposition. The curse of polygamy everywhere debases manhood, and by being unjust to woman the Turks deprive themselves of the stimulus to advancement which the active coöperation and sympathy of the single wife affords to other races of men.

Attention is respectfully called to the matter and manner of the book. Instead of the dry details of wars, battles and revolutions that compose the usual histories, an effort has been made to describe the manners and customs of the people, as well as the biographies of their rulers. It will be seen that, unlike certain writers of history, the author has found some products of Turkey other than generals and soldiers, Bashi-bazouks, Circassians and assassins.

The occasional use of Turkish words has been found unavoidable, but it is thought that none has been left unexplained.

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HISTORY OF TURKEY.

I. INTRODUCTION.

THE aggregation of tribes, nations and races known as Turkey is also called the Ottoman Empire, or, in Turkish, Osmanli Vilayeti. The name Turkey signifies the country of the Turks; and Osmanli Vilayeti, or Ottoman Empire, the governments or empire of the descendants of Othman, or Osman, the founder of the empire and dynasty, who died in 1326.

It comprises not less than forty important historic states, besides almost innumerable self-governing cities, of antiquity. The imagination can scarcely picture the diversity of antecedents of these different states. Almost all the races designated by the most analytical ethnologists have their representatives in this heterogeneous medley. What constituted politically the last remnant of mighty Rome's two thousand years of empire, or of Greece's greater glory of commerce, literature and art, or of hoary Egypt's architectural grandeur, religious mystery and prehistoric civilization, as well as the petty sovereignty of an Arab clan or Turkish horde, are alike included in this motley empire.

Extensive and important sections of three continents acknowledge the sovereign jurisdiction of the Sultan of Turkey, and many a proud nation of ancient times lies concealed under the uncouth name of some obscure vilayet or sandjak belonging to this overgrown nomadic horde from Central Asia.

What adds to the anomalous character of this dominion is that the several parts are but loosely interconnected by the mere bond of a common conquest. They have never been welded into a national union or even the semblance of a united people, but remain strung together by the chains in which they are alike held by the dominant race. Instead of being bound by common sympathies, the subject races are largely antagonistic, and the empire suffers from a chronic tendency to fly apart through the mutual repulsions of its discordant elements.

A small Turkish tribe, numbering only four hundred families on leaving Khorassan in 1299, overran and conquered the fairest portions of Western Asia and Eastern Europe within five generations. Aside from the affiliations and intermarriages with the vanquished, the direct descendants of the original horde could not have numbered more than 100,000 souls when they conquered

Constantinople in 1453. The nations as subdued were simply annexed to the domain of the conquerors, and reorganized on liberal terms, involving for the most part only the recognition of Ottoman sovereignty. The victorious Turks were too few in number and too busy enlarging their borders to allow any considerable infiltration of the new population with the old. In fact, they were but a military camp in the midst of the nations they had traversed. Amalgamation or assimilation into the unity of a homogeneous whole was therefore impossible. Since the conquest the desire of retaining, against superior numbers, the fruits of victory, has compelled the dominant race to hold the others in a kind of perpetual state of siege. As in many provinces the subject races are still largely in the majority, and evince a settled disposition to rebellion, the rulers have not dared to relax their vigilance or loosen the bonds of a quasi-military occupation. Hence, it is not improbable, if the present war should be protracted, and more especially if Turkey be left unsupported by other European powers, that this unwieldy empire will fall to pieces through its inherent weakness.

CONSPICUOUS SOURCES OF WEAKNESS.

The Turkish Empire is a giant in bulk, and has all the outward semblance of greatness, but is so feeble from a variety of circumstances that it has long been known to the rest of the world by the nickname of "the sick man of Europe." It is weak because of the constant and deep-rooted hostility between the two great religious systems that prevail within its borders. Were it all Mohammedan, or all Christian, it could laugh at the impotent threats of outside enemies; but, with large numbers of its population always open to the intrigues of foreign foes, it is preëminently among the nations the type of a house divided against itself.

It is also weak by reason of the heavy taxes necessary to maintain by arms the ascendancy of the dominant race in the midst of the hostile populations. Not so much that the taxes are exorbitant in themselves as that they are levied on a discontented people, and are often collected in an unjust manner.

The taxes levied for the support of the different religions tolerated by the state are an added burden, that

the disaffected unjustly attribute to the government. The Turkish system is not only a union of church and state, but might perhaps be more fitly characterized as a union of several churches with the state. For instance, the monks of Mt. Athos pay about \$3,300 a year to the government of the sultan, and \$10,000 to the patriarch of the Greck church at Constantinople!

Another source of weakness is the maladministration incident to a government of favoritism. The sycophant of the sovereign or the confidant of his favorites, secure in the support of his superiors, laughs at the people over whom he rules, and alienates their affections by his haughtiness or tyranny.

The absence of all sense of loyalty in large masses of the people is the most discouraging symptom of weakness. Indeed, as has been intimated, the sentiment of loyalty is replaced by the smothered resentment of the subject races, who are ever ready to repay the government for its protection by encouraging its enemies.

Under these circumstances the very extent of the empire constitutes its greatest danger. Fragmentary remnants of ancient states, differing widely in manners and customs, in religious views and race affinities, and scattered over a wide range of territory, constitute an empire unstable as water and incohesive as sand.

II. POLITICAL GEOGRAPHY.

In its widest extent the Turkish Empire stretches eastward forty-one degrees of longitude (8° to 49°), and northward thirty-seven degrees of latitude (11° to 48°). But these extreme points are not connected by a body of territory of regular shape, and the area is much less than these figures would imply. From Sinope, on the Black Sea, to the extreme southern limit of Turkish dominion in tributary Egypt, is over forty degrees; while from the great bend of the Danube, west of the Iron Gate, to the head of the Gulf of Saloniki, the distance is but four degrees. The northward sweep of Arabia especially curtails the area of Asiatic Turkey, and the independence of Greece breaks the continuity of the geographical outline of Turkey in Europe. Hence the whole area is estimated at only 1,900,000 square miles, while that of the United States is nearly twice as much. It will perhaps be of interest to define its geographical limits more in detail, under the heads of its three great continental divisions.

TURKEY IN EUROPE.

Situation and Extent.

This division, including the outlying island of Candia, extends from $34^{\circ} 45'$ to $45^{\circ} 30'$ north latitude, and from $15^{\circ} 40'$ to $29^{\circ} 40'$ east longitude.

Boundaries.

European Turkey, including the indirect, vassal or tributary governments, is bounded as follows:

On the North.—By the southwestern provinces of the Russian Empire, from which it is separated by the Pruth, and the southeastern provinces of the Austro-Hungarian Empire, from which it is separated, at different points, by the Carpathian Mountains, the Middle Danube, and a portion of its affluent, the Save.

On the East.—By the Euxine or Black Sea, and the Thracian Bosphorus or Channel of Constantinople.

On the South.—By the Propontis or Sea of Marmora, the Hellespont or Strait of the Dardanelles, the Archipelago and the Kingdom of Greece.

On the West.—By the Ionian and Adriatic Seas, and inland by the Austrian Dalmatia and Croatia.

Ancient States Included.

Within the limits assigned are embraced what were known in former times as, Scythia Minor, Dacia, Mæsia (Inferior and Superior) Thrace, Macedonia, Thessaly, Epirus and part of Illyricum.

TURKEY IN ASIA.

Situation and Extent.

This division of the empire extends from 31° to $42^{\circ} 5'$ north, and from $24^{\circ} 50'$ to 51° east. If Hedjaz and Yemen in Arabia be included, the southern limit in Asia will be $12^{\circ} 40'$ instead of 31° .

Boundaries.

On the North.—By the Black Sea and Transcaucasian provinces of Russia.

On the East.—By Persia.

On the South.—By Arabia and the more easterly parts of the Mediterranean.

On the West.—By what have been already assigned as the eastern boundaries of European Turkey.

Ancient States Included.

In Asiatic Turkey are embraced the following historic states of antiquity, some of them at one time imperial, viz: Armenia, Assyria, Mesopotamia, Babylonia, Chaldæa, part of Elymais, Syria, Phœnicia, Palestine, including the kingdoms of Judah and Israel as well as Philistia, or the land of the Philistines, Arabia Petrea, Commagene, Cappadocia, Armenia Minor, Pontus, Bithynia, Galatia, Lycaonia, Cilicia, Pamphylia, Pisidia, Phrygia, Mysia, Lydia, Caria, Lycia and the important island states of Cyprus, Rhodes and Samos, besides the many smaller islands along the coast of Asia Minor.

TURKEY IN AFRICA.

This division is entirely removed from the actual control of the government of Turkey, and comprises the three tributary states of Egypt, Tripoli and Tunis. Though these powers acknowledge the sovereign supremacy of Turkey, by the payment of an annual tribute and otherwise, they may be regarded for the purposes of the present work as virtually distinct from the Turkish Empire. The sympathies of their Mohammedan populations will certainly be with the sovereign lord of Turkey who is universally regarded by the faithful as the true caliph of Islam or rightful successor of Mohammed. Political exigencies may, however, prevent the respective governments from rendering him any efficient service.

AREA AND POPULATION.

There is much uncertainty about the statistics of Turkey. The estimates of native officials are generally regarded by the more critical statisticians of Western Europe as much too large. But adverse criticism on everything Turkish is a confirmed habit with certain influential classes in other parts of Europe, and there is an equal danger of undue appreciation on that side. A French writer, Ubicini, who is the author of several works on Turkey, gives a total of 28,553,000 for Turkey proper, irrespective of its dependencies and tributaries in Europe and Africa.

This estimate is believed to be quite within bounds, and receives confirmation from the following consideration :

The regular army, exclusive of levies in mass, reserve corps, etc., is 134,000. As these retire into reserve corps after four years' service, the annual quota is one-fourth of 134,000, or 33,500. Adding 4,000 more for the cavalry and artillery, the whole annual levy would be 37,500, which agrees exactly with the official statement. It is elsewhere stated that the quota in relation to the population is 1 in 182 of male adults. This gives male adults liable to conscription ($37,500 \times 182$) 6,825,000. But it must be remembered that the capital and other favored districts, besides certain classes everywhere, are exempt. Hence it may reasonably be assumed that 300,000 may be added to cover the exempted male adults. Multiplying, then, by the very conservative ratio of 1:4 of adult males to the whole population, the grand total cannot well be less than $7,125,000 \times 4$, or 28,500,000.

In the first of the subjoined tables, it has been thought advisable to give the Turkish Empire in its fullest extent, including even Roumania, which has recently declared its independence. In the other two, Turkey by Races and Turkey by Religions, only Turkey proper is included—a difference in population of nearly 13,500,000.

Table I. Turkey by Continents.

Divisions.	Square Miles.	Population.
European—Direct Governments ..	132,340	10,500,000
Tributaries—		
Roumania	46,140	4,530,000
Servia	16,820	1,338,000
Montenegro	1,700	132,000
Total in Europe	197,000	16,500,000
African—All Tributaries:		
Egypt	650,000	8,000,000
Tripoli	340,000	1,000,000
Tunis	49,000	2,000,000
Total in Africa	1,039,000	11,000,000
Asiatic—		
All Direct	664,000	16,500,000
Grand Totals	1,900,000	44,000,000

Table II. Turkey by Races.

Race	Nationalities.	Total of Nationality	Total of Race.
Turkish.....	Osmanlis	13,500,000	14,020,000
	Turkomans	300,000	
	Tartars	220,000	
Slavonic.....	Bulgarians	3,000,000	4,550,000
	Serbo-Croats	1,500,000	
	Cossacks	32,000	
	Lissovals	18,000	
Persian.....	Armenians.....	2,500,000	3,620,000
	Kurds	1,000,000	
	Druses.....	120,000	
Græco-Latin.....	Greeks.....	2,100,000	3,520,000
	Albanians	1,200,000	
	Latins	220,000	
Semitic	Arabs	1,000,000	1,611,000
	Syro-Marionites	293,000	
	Chaldæans.....	160,000	
	Jews	158,000	
Georgian	Circassians	1,000,000	1,020,000
	Lazians.....	20,000	
Hindu	Gipsies	212,000	212,000
Total.....			28,553,000

Table III. Turkey by Religions.

Religion.	Sect or Church.	Nationalty.	Member-ship.
Islam or Mohammedanism. Total, 19,000,000	Sunnite or Orthodox .. Total, 18,668,000.	Osmanlis	13,500,000
		Turkomans	300,000
		Tartars	220,000
		Albanians	1,500,000
		Arabs	1,000,000
		Circassians	1,000,000
		Kurds	1,000,000
		Serbo-Croats ..	448,000
		Bulgarians.....	150,000
	Shiite or Heretical..... Total, 332,000.	Druses.....	120,000
		Gipsies	212,000
	Greek	Greeks.....	2,030,000
		Serbo-Croats ..	1,052,000
		Albanians	150,000
		Staro-Viertzi ..	41,000
		Cossacks.....	9,000
Christianity ... Total, 9,395,000	Armenian	Armenians.....	2,910,000
	Bulgarian	Bulgarians	2,394,000
	Nestorian	Chaldæans.....	130,000
	Jacobite.....	Syrians	65,000
	Roman Catholic ... Total, 600,000.	Latins	220,000
		Maronites	220,000
		Greeks.....	70,000
		Armenians	45,000
		Chaldæans.....	30,000
	Protestant	Bulgarians	7,000
		Syrians	8,000
	Judaism	Armenians, etc.	14,000
		Jews	158,000

Density. In some sections the population is quite dense, especially in the more fertile regions; but in the empire as a whole it is only twenty-three to the square mile, or but little more than twice that of the United States. In most old countries the proportion is much greater—in Belgium, the most dense of all, it is 460—and a large emigration may yet set in toward Turkey.

III. PHYSICAL GEOGRAPHY.

Both European and Asiatic Turkey are traversed by several important mountain ranges, some of which are inferior only to the Himalayas, the Andes and the Alps. These ranges, with their many offshoots give a rugged character to large sections of the empire, but as they are everywhere separated by well watered and very fertile plains, often of great extent, there is ample room for much more than the present sparse population. The chief rivers of Turkey, the Danube, the Euphrates and the Tigris, are, in like manner, among the most important in the world; and altogether, few countries are more highly favored by nature than the territory of the Ottoman Empire.

EUROPEAN TURKEY.

This division is intersected from east to west by the Balkan Mountains and their continuation, the Dinaric Alps, while the Carpathian Mountains separate it (or rather its tributary state, Roumania) from the Austro-Hungarian Empire. To the south, the Pindus spreads in numerous ramifications into Greece. The regions north of the Balkan belong to the basin of the Danube; those to the south, to that of the Mediterranean.

THE BALKAN MOUNTAINS.

The Balkan (*Hæmus*) Mountains, which are among the most important of the mountain systems of Europe, begin at Cape Emineh ($42^{\circ} 41'$ by $27^{\circ} 58'$), on the Black Sea, and extend to the Tchar Dag (*Scardus*), a lofty peak 9,700 (42° by $21^{\circ} 10'$). The main chain has an average elevation of 4,900 feet, with an occasional peak lifting its head to nearly twice that height. Two degrees east of the Tchar, a range branches out from the main system northwesterly toward the Danube, and this is sometimes called the North Balkan, but more distinctively the Stara Planina, or Planina Mts. Three subordinate ranges stretch southward from the main chain. The first is the Pindus ($39^{\circ} 30'$ by $21^{\circ} 30'$), culminating in Mt. Mezzovo, 8,950 feet high, connecting with Mt. Othrys on the northern frontier of Greece, and extending in various offshoots through the whole of that peninsula. The next is the Despoto Dag (*Rhodope*), 7,800 feet high ($41^{\circ} 50'$ by $21^{\circ} 24'$), which constitutes the southwestern boundary of the valley of the Maritza. The Istrandja Mountains ($42^{\circ} 58'$ by $26^{\circ} 30'$) extend southeasterly toward Constantinople.

The Passes of the Balkans.

There are nine passes through the Balkans, consisting of deep, narrow defiles, at very considerable elevation. Several of these are approachable by different routes; and as a number of new passes might be improvised in an emergency with the engineering appliances known to modern warfare, it would be probably safe to assume that the practicable routes across the range from Sophia to Varna are not less than a dozen. The approaches in every instance are long, steep ascents by the foothills and spurs of the great range, there being no pass at the

level of the plains on either side. They may be best designated by the union of the two names of the more important cities from which the ascent begins on either side, as follows:

1. **Sophia-Bazardjik.** This is the most western of the regular passes, and is situated on the direct route from Constantinople, Adrianople and Philippopolis to Belgrade and the north-west of Europe. It has been sometimes called the Kapulu Derbend, and more anciently, *Porta Trajani* or Trajan's Gate. Bazardjik is sometimes written with the prefix Tatar.

2. **Lovcha-Kezanlik.** This route passes through Troyan, about five miles south of which the ascent begins, continuing for a mile and a half up a rather steep foot-hill. It then follows the more moderate grade of one of the spurs of the Balkans for four miles. After an interval of a quarter of a mile of woods, an abrupt ascent of half a mile takes the traveler to the ridge, whence by similar slopes on the opposite side the descent is made to Kezanlik. Lovcha is sometimes written Lovatz.

3. **Tirnova-Kezanlik.** This is another pass to the same southern terminus from a more easterly point of departure on the north of the Balkans. This route is by Gabrova, on the Jantra, and the hill of Shibka.

4. **Tirnova-Slimno.** This route leads from the same point on the northern flank to a more easterly terminus on the south of the Balkans, by the defile of Demirkapou or the Iron Gorge. It is high and difficult, and is deemed impracticable for cavalry and artillery. Slimno is also written Slivno, Selimno, Selimnia, Islamje and Islamdji.

5. **Osmanbazar-Slimno.** This route reaches the southern side across the Kutchuk Balkan to Kasan, thence through the difficult defile of Demirkapou to Slimno.

6. **Osmanbazar-Karnabad.** This route is the same as the preceding except that after traversing the Demirkapou the more easterly road to Karnabad is followed.

7. **Shumla-Karnabad.** This route is one of the most frequented. It passes through Tchalikavak and Dabrol, along the banks of the Derbend, and though it presents some formidable difficulties, after leaving Karnabad on the way to Adrianople, by reason of the easily defended defile of Bujuk Derbend, it is on the whole one of the most eligible routes for an invading army on the march to Constantinople. It is sometimes called the Nadir Derbend pass.

8. **Kosladi-Aidos.** This route passes through the narrow and difficult defile of Pravadi, the scene of a Russian victory over the Turks in 1829, and thence by Kadikoi and Kaprikoi to Aidos. For several miles this road runs through the narrow valley of a small stream with an unpronounceable name, the Delidjiderek, which is crossed and recrossed about forty times in a few miles. Another modification of this route is by Jenikoi and across the Delikamtchik to Aidos and thence to Burgas on the Black Sea.

9. **Varna-Burgas.** This route passes through three or four miles of marsh south of Varna, crosses the Delikamtchik at Podbachi, and, traversing the deep valley of Kipdereh, reaches the ancient Mesembria on the Gulf of Burgas.

THE DANUBE.

The basin of the Danube includes an area of 300,000 square miles, and is subdivided into four minor basins. The last of these, or the Plain of the Lower Danube, only, belongs to Turkey, and even of this an important portion (Bessarabia) now belongs to Russia, having been wrested from Turkey in 1812. The Danube is the largest river in Europe except the less central, and therefore less important, Volga. It is nearly eighteen hundred

miles long, from its triple source—the Brigach, Brege and Donau—in the Black Forest of Germany, to its quadruple mouth—the Kilia, Stamboul, Sulineh and Edrillis—in the Black Sea. It is navigable almost to its source, or to Ulm in Wurtemberg, except the sixty miles of rapids between Moldava and Gladova. The last of these rapids forms the passage of the Iron Gate, rendered navigable since 1849 to vessels drawing only seven feet of water. From this point to the sea, the current is gentle and the fall gradual, so that for the last hundred and sixty miles the great river presents the appearance of a beautiful lake studded with islands. In its whole course the Danube receives not less than sixty navigable tributaries; and is therefore subject to great changes in its volume. The average difference between high and low water is not less than seventeen feet.

From the earliest period known to authentic history, the Ister or Danube has been of great political and strategic importance. Five hundred years before our era, its crossing and re-crossing constituted the military problems of Darius's fruitless campaign against the Scythians. And the conquest of the Transdanubian Dacia by the Roman Empire, about six hundred years later, proved one of the most injudicious and disastrous steps in the career of that great power. The difficulty of maintaining intact the sacred territory of Rome, and the driving back of the god Terminus, the guardian of their frontiers, by barbarians in the open regions beyond the great river, did much toward lowering the prestige of the Roman name in the minds of the rude adventurers of the north. Throughout the protracted struggle with those fierce hordes, both before and after Aurelian had finally withdrawn Terminus within the protection of that natural barrier, some five generations later, (A. D. 270) the Ister never ceased to be of the utmost strategic and political importance. Fame, fortune and even the imperial power itself were won and lost upon its banks. Since the Turkish conquest it has been the main line of national defense on the side of Europe, though the large tributary state of Roumania lies beyond it. Its right bank, being generally high, affords many excellent sites for fortresses and defensive works of various kinds, which have been generally utilized by the Turks.

THE MARITZA.

This river, known to the ancients as the Hebrus, is three hundred miles long from its source at the foot of Despoto Dagħ to its mouth in the Archipelago, and is navigable for one hundred miles to Adrianople, and to small vessels even as far as Philippopolis. It receives a considerable number of affluents, and its basin comprises nearly the whole of the vilayet of Roumelia.

From the time of Philip of Macedon's invasion of Thrace in B. C. 342, the plain of the Hebrus has been the scene of many deadly conflicts. For how many ages previously it had furnished eligible battlefields for the mutual onslaughts of rude Thracian clans is unknown. The invading Goths from beyond the Danube here fought some of their most successful battles against the Roman Empire, from 249 to 269, capturing Philippopolis and slaughtering 100,000 of its population in 250. Again, in 378, Fritigern defeated the Romans at Adrianople, killing their Emperor Valens and many thousands of his army. Four hundred and thirty-five years later, Krum, king of the Bulgarians, here defeated the Greek Emperor Michael I. And here in 972, Bardas Sclerus defeated the combined forces of

Bulgarians, Russians and other enemies of the Greek Empire. For the fourteen years (1361-75) after the Turks had obtained a foothold in Europe, it was the scene of repeated conflicts between them and the previous occupants, the Bulgarians, and their allies, the Servians, until both states submitted to pay tribute. In 1829, it was won by the Russians, but surrendered at the peace of that year.

THE BLACK SEA.

The Black Sea (*the Pontus Euxinus*, or Hospitable Sea, of the ancients) is an ovate basin with an area of perhaps two hundred thousand square miles. The broad end abuts on European Turkey, and its greater diameter runs thence almost due east, seven hundred and twenty miles, to the mouth of the Rion (*Phasis*), while its lesser diameter, from Constantinople to Odessa, is about half that length. The area drained by the Black Sea is among the largest drainage areas of the world, and is estimated at about one million square miles.

The oval outline is broken on the north by the peninsula of the Crimea, and on the south by the gradual and rounded projection of the coast line of Asia Minor, culminating near Sinope, where the opposite shores are only one hundred and sixty miles apart.

Along the western and northwestern shores at ascertained distances from land the water varies in depth from one to three hundred feet; but close to the shore, wherever the land lies low, the water is too shallow for large vessels. Toward the middle of the basin the depth is several hundred feet, the greatest discovered depression being nearly 7,000 feet. The extent of this hollow, however, has not been ascertained.

The water of the Black Sea is much less salt than that of the Mediterranean. There are no tides, but a sufficient movement is kept up by the winds as well as by a strong surface current that sets in toward the Mediterranean through the connecting channels.

The northern shores, exposed to the arctic winds that freely career across the low steppes to the north, are generally obstructed with ice in winter, while in summer the temperature rises to that of the more southern Mediterranean.

THE BOSPORUS.

The Strait or Channel of Constantinople was anciently called the Thracian Bosphorus. The epithet Thracian distinguished it from the Cimmerian Bosphorus, now the Strait of Yenikale. The name Bosphorus, not Bosphorus, a compound Greek word, denoting ox (or cow) ford, is supposed to derive its origin from being so narrow that an ox could swim it; or because it was here that the mythic Io, transformed into a white cow, crossed from Asia into Europe. The channel is seventeen miles long and from half a mile to a mile and a quarter in width. The beautiful waters, lovely scenery and pleasant climate of the Bosphorus have been much admired in all ages.

Currents of the Bosphorus.

It is rather remarkable that while a strong central current, from the Black Sea to the Sea of Marmora, prevails on the surface, there are two counter currents along the shores, carrying the heavier and more salt water of the Mediterranean into the Black Sea, and thus maintaining a uniform degree of saltness,

The Fortifications.

The two chief fortresses on the Bosphorus are about midway between the Black Sea and Constantinople, and are the chief protection of the capital against a fleet operating from that direction.

Roumelia Hissar, or Castle of Roumelia, is so called from the vilayet of that name on the European side, and is said to have been built in 1451, by Mohammed II., the conqueror of Constantinople.

Anadoli Hissar, or Castle of Anatolia, derives its name from the viceregal province of Anatolia or Asia Minor, and was built by Mohammed I.

SEA OF MARMORA.

This body of water was called by the ancients *Pro-pontis*, from the Latin *pro*, in front of, and *pontus* (*Euxinus* understood) the Black Sea. The modern name is derived from one of its islands celebrated for its marble (*marmor*) quarries. It is of an irregular oval shape, the longer diameter being about one hundred and twenty, and the shorter about forty miles. The channel is remarkable for its depth, which in many places is over two thousand feet.

Gulf of Izmid.

This gulf runs inland thirty miles into Asia Minor to Izmid, the ancient Nicomedia, famous of old as the capital of Bithynia, and later, as the seat of Diocletian's section of the Roman Empire.

Princes' Islands.

These are a group of nine islands in the Gulf of Izmid, the largest being called *Prinkipos*, whence they probably derive their name. The scenery of the islands, and indeed of the whole vicinity, is tranquil, soft and mellow, but by no means tame, and picturesquely beautiful. The climate is mild and genial, and the islands are much frequented by visitors from Constantinople.

STRAIT OF THE DARDANELLES.

This channel which unites the Sea of Marmora with the Archipelago was called by the ancients *Hellespont*, or Sea of Helle, from a certain legend coupling it with the drowning of one Helle, a mythic personage of ancient Greece. It is from three-fourths of a mile to two miles in width, and in length about forty miles.

It is memorable in history for being crossed in B. C. 480 on a double bridge of boats by Xerxes, king of Persia and ruler of the nations, with an army numbering, according to Herodotus (VII., 60) 1,700,000 land forces, besides an immense navy, on his unsuccessful campaign against Greece. "The crossing continued during seven days and seven nights, without rest or pause." It is equally memorable for the crossing of Alexander, B. C. 334, with a much smaller army, to revenge on Persia the insult offered to Greece by the invasion of Xerxes. But it is scarcely less celebrated for being passed on less deadly errands and in a less pretentious style by the persons thus commemorated by Byron:

"A better swimmer you could scarce see ever,
He could perhaps have passed the Hellespont —
As once (a feat on which ourselves we prided)
Leander, Mr. Ekenhead, and I did."

ARCHIPELAGO.

Better known to the ancients, and not unknown to the moderns, as the *Ægean Sea*, this body of water is but a section of the great Mediterranean, the portion of it lying between Greece and Asia Minor. The name Archipelago is perhaps derived from two Greek words denoting chief sea, as being the one of greatest interest to the Greeks. It is however conjectured by some that the name was originally *Argeiopelagos*, Argive Sea, or *Argapelagos*, White Sea, which is also its modern Turkish name. This conjecture receives confirmation from the fact that the Greeks were not ignorant that the Mediterranean proper was a much larger body of water, and better entitled to be called the chief sea. It was called *Ægean* probably from the Greek word *aigis*, a squall, because much subject to such visitations. Other derivations connect it with sundry mythic heroes and legends of Greece, as *Ægeus* of Athens, in which sense it would be equivalent to Athenian Sea. Its length is four hundred, and breadth two hundred, miles. The channel is very deep, being in many parts over twelve hundred feet.

Its Islands.

The chief islands of the archipelago are grouped in two clusters, the Cyclades and Sporades.

Cyclades, so called because presenting a circular (*cyclos*) appearance along the eastern coast of Greece, are quite numerous, but as they do not now belong to Turkey, they do not here require mention.

Sporades, from *speiro*, I sow seed or scatter, because scattered along the coast of Asia Minor, are also quite numerous, and some of the more important will be treated of under the proper head. Rhodes, Cos, Patmos, Samos, Seio, Lemnos, Imbros, Samothrace and others belong to this group.

From the great number of islands in this sea, it has become customary to designate any body of water extensively studded with islands by the same name, as the Malay or Indian Archipelago.

It is scarcely necessary to say that the Greek Archipelago has had a very stirring history of its own. From the time when the autochthonous pirates of the *Ægean* preyed upon Phœnician commerce, until the Venetian Duchy of Naxos was extinguished by the Turks in 1566, it has been the scene of many a sea fight, whose influence was widely felt, and tended not a little to shape the destinies of nations.

CANDIA, OR CRETE.

Candia (*Krete*) or Crete, situated south of the Archipelago (34° 55' to 35° 43' north latitude, and 23° 30' to 26° 20' east longitude) is the principal island of European Turkey. It is almost 150 miles long by from six to thirty-five miles wide, and has an area of 3,300 square miles. The population is 200,000, of whom more than five-eighths are Greeks, and the remainder mostly Turks. Candia has plains and valleys of considerable extent, well watered and of great fertility. Its hillsides are covered with forests, where the wild boar and goat, as well as wolf, still roam at large. Among its mountains the most famous is Mt. Psiloriti (*Ida*) about 8,000 feet high, but the loftiest peak of its White Mountains is

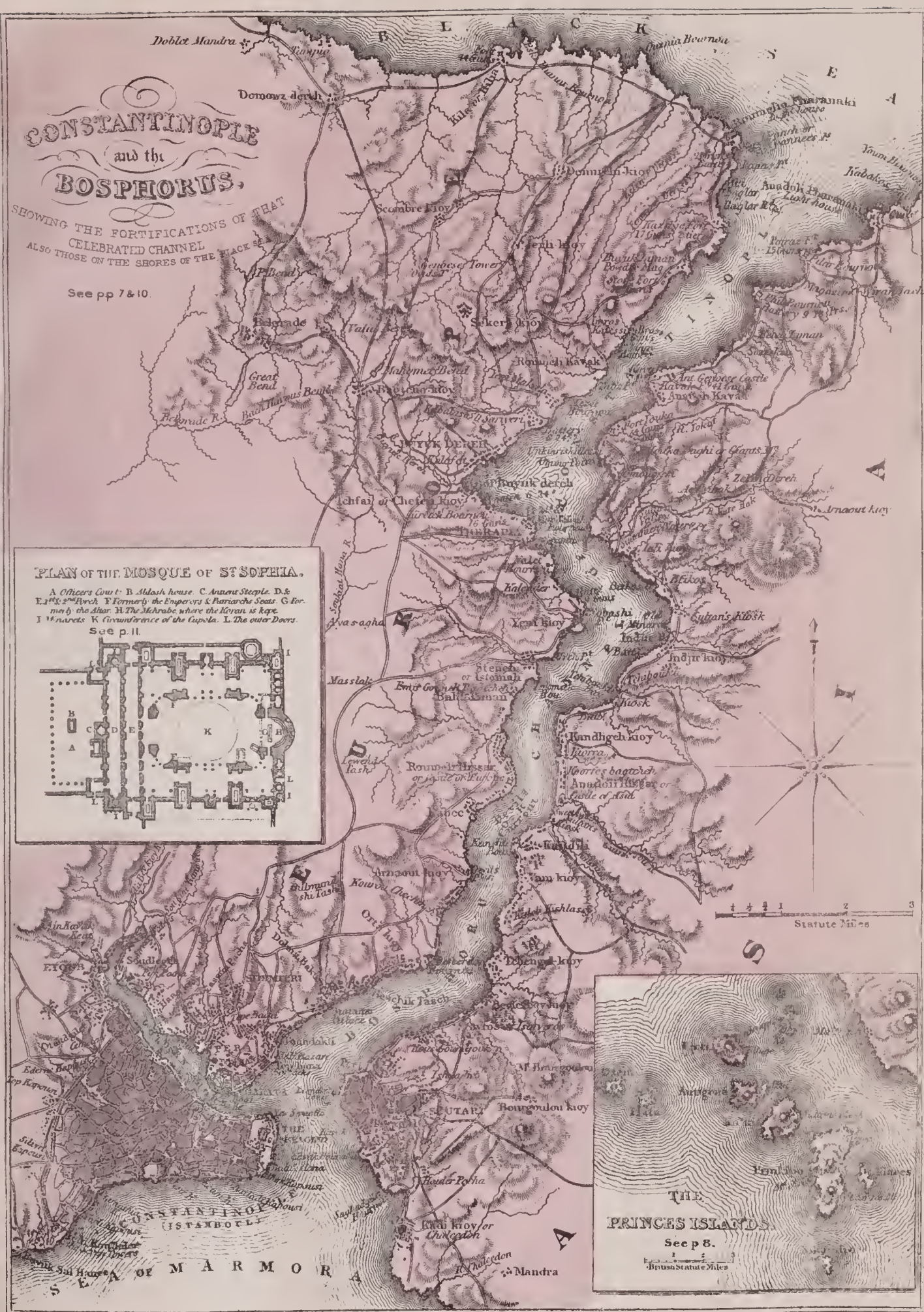
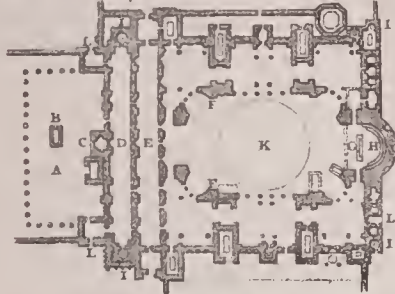
CONSTANTINOPLE and the BOSPHORUS.

SHOWING THE FORTIFICATIONS OF THAT
CELEBRATED CHANNEL
ALSO THOSE ON THE SHORES OF THE BLACK SEA

See pp 7 & 10.

PLAN OF THE MOSQUE OF ST SOPHIA.

A Officers Court. B Aldash house. C Ancient Stables. D & E 1st & 2nd Arch. F Formerly the Emperors & Patriarchs Seats. G Formerly the Altar. H The Mahabeh where the Koran is kept. I Minarets. K Circumference of the Cupola. L The outer Doors.
See p. 11.



1 1/2 2 3
Statute Miles

THE PRINCES ISLANDS.

See p 8.

British Statute Miles



perhaps 100 feet higher. The pastures are good, and the cattle abundant. Wheat, barley and oats are grown; also flax and cotton. Grapes, oranges, lemons and other fruits are abundant throughout the island. Its chief commercial products are olive oil, raisins, wax, honey, wool and silk, besides sponges, which are found of an excellent quality along its coast.

From the very earliest dawn of history, Crete has had a place in the records of the nations. Many of the myths of primeval Greece cluster around it; and even older than the Grecian name are the traditions of Minos of Crete, not to mention his father Jupiter, or grandfather Saturn, both of whom had the honor of ruling over the snug little island. It once had ninety cities, according to Homer, and it must have been a great commercial center of primitive times, as its agricultural facilities would not require or justify any such number.

Like everything else west of the Euphrates that was at all worth absorbing, this island was consolidated with the Roman Empire in B. C. 66. At the division of the empire in A. D. 395 it fell to the eastern section, and constituted a part thereof until wrested from it by the Saracens in 813. In 1204 it fell under the sway of the Latin conquerors of Constantinople, and was given to Boniface of Montferrat, who sold it to the Venetians. These held it for four hundred and sixty-five years, when it fell to the Turks after a war of twenty-four years, a blockade of thirteen, and a two years' siege of the capital. The destruction of human life in this struggle is said to have been not less than 150,000 men, of whom four-fifths fell on the side of the Turks. In 1867, two hundred years after that memorable siege, the Cretans were again in arms against the Turks; and, though Italy, France, Prussia and Russia solicited the cession of Crete to the kingdom of Greece, Turkey refused to surrender the island, but granted an amnesty to the insurgents the following year.

ASIATIC TURKEY.

The physical characteristics of the extensive regions embraced in Asiatic Turkey are striking and various; and it will be necessary to confine what can here be said to a few of the more salient features.

The Mountain Ranges.

By a glance at the accompanying map of the Black Sea and adjoining regions, it will be obvious how very mountainous the country is; the more difficult problem will be to see where the valleys are. There are, however, many extensive, well watered and fertile valleys throughout the whole of the Turkish territory in Asia. Indeed the desert and waste portions of western Asia were left to Arabia, when they might easily have been incorporated, if it had been thought desirable. Notwithstanding the number of her mountains, the natural advantages of Turkey for agriculture as well as commerce are nowhere surpassed.

Ararat. The highest mountain of Asiatic Turkey, but belonging to it only conjointly with Russia and Persia, is Mount Ararat, celebrated in the religious traditions of many nations, and consecrated in our Bibles, as the "horn of salvation" to Noah, the second progenitor of the human race. It is about seventeen thousand feet above sea level, and fourteen thousand above the level of the Aras River, which flows at its base.

Taurus.—The average height of the Taurus range, including its continuation, the Antitaurus, is about four thousand

feet, but its highest peak, Mount Argæus or Arjish Dagħ, rises to thirteen thousand feet.

Lebanon.—This range, the Libanus of the ancients, with the parallel chain of Antilibanus, are the chief mountains of Syria, and run from north to south at an average distance apart of only ten miles, and both parallel with the sea coast, while portions of the Libanus range abut on the water's edge, and at no point is it very far inland. More than one peak rises to a height of nine thousand feet, and Mt. Hermon, the loftiest of all, is perhaps ten thousand; but the average elevation of the range is only four thousand feet.

The Chief Rivers.

Tigris and Euphrates, famous in story, upon whose banks arose some of the earliest and grandest empires of antiquity, are, throughout their entire length, within the limits of Asiatic Turkey. The Euphrates is about seventeen hundred miles long, the Tigris about twelve hundred, and their united streams, or the Shat-el-Arab, run one hundred miles from the junction to the Persian Gulf.

Kizil Irmak, more historic as the ancient Halys, is the longest river in the western section, emptying into the Black Sea after a remarkably circuitous sweep of five hundred miles.

Sakaria, mentioned in the Iliad, was celebrated of old, under the name of Sangarius, as the boundary between the important states of Bithynia and Phrygia.

Jordan, famous because of its religious associations, and about which more has probably been written than on all the rivers of the world besides, is only about one hundred miles long in a direct line, but as its channel is very tortuous, the actual length is probably two hundred miles. Being entirely inland, it is of no strategic importance.

Minor Rivers.—Several of these were of great importance in more ancient times, when the territorial areas of independent states were comparatively insignificant. The Mæander, Scamander, Cayster, Herminus, Caicus and others have been celebrated in song and story for three thousand years. They constitute the drainage of beautiful and fertile valleys, but are of no striking political or military interest.

THE PERSIAN GULF.

The head of this gulf lies at the extreme southeastern limit of the Turkish Empire, and separates Arabia from Persia. With its outer continuation, the Sea of Oman, it forms an important division of the Arabian Sea, and may become the goal of Russia's advance through Asiatic Turkey. It has an area of about one hundred thousand square miles, and contains several important islands, viz.: Bahrein Islands, Ormuz, Kishm, Karak and Busheab. Along the western or Arabian shore is one of the most extensive and valuable of the pearl fisheries of the world.

THE PRINCIPAL ISLANDS.

The islands that belong to Turkey in Asia comprise Samos, Cyprus, Rhodes, Cos, Chios and others, all more famous in ancient times than at present.

Samos.

This island of the Ægean Sea is situated between latitude $37^{\circ} 35'$ and $37^{\circ} 48'$ north, and longitude $26^{\circ} 36'$ and $27^{\circ} 8'$ east. It is about twenty-seven miles long and eight broad, covering an area of two hundred and thirteen square miles, or about eight hundred and fifty American farms of one hundred and sixty acres each. The area of the whole island is only six times that of the city of Chicago, and not quite double that of London.

Samos, though territorially insignificant, has a history that suggests Goldsmith's description of the schoolmaster in his "Deserted Village:"

"And still they gazed, and still the wonder grew
That one small head could carry all he knew."

Sixteen generations before our era, under its "tyrant" Polycrates (B. C. 533-22), Samos held dominion of the sea, and was one of the most important of the Asiatic-Greek states. It was afterward tributary to Persia until the victory of Mycale in 479, when it fell to Athens. Indirectly subject to Alexander the Great, it was wrested from Athens by Perdiccas, regent of Macedonia, after the death of Alexander, in 323, but was restored to Athens by the regent Polysperchon in 319. It was for some time subject to the dominion of the Ptolemies of Egypt, but fell under the supremacy of Rhodes before 200. It severed that connection, and sided with Antiochus the Great in his gallant but unsuccessful struggle (198-88) against Roman aggression in the East. With the other Greek states it became subject to Rome in 146. True to its instinct of independence, it espoused the cause of Mithridates the Great in 88, but was finally subjugated by Rome in 84. It won the favor of the future Augustus, who wintered there after his decisive victory of Actium, and he made it a free state in 30. Vespasian, however, deprived it of self-government A. D. 72. Afterward it followed the destinies of the Roman Empire, and of the eastern portion, at the division thereof. In the ninth century it was conquered by the Saracens, but it was wrested from them by the Venetians in 1125. It fell to the Turks in 1459; and was severely punished by them in 1550, being almost entirely depopulated and recolonized. For nearly three centuries Samos was unheard of in the history of the world, until the struggle for Greek independence, 1821-9. No section of the Greeks

proved more patriotic on that occasion, but at the peace they were surrendered to Turkey. Samos is, however, no longer incorporated with Turkey, but enjoys (?) an anomalous quasi-independent relation. It is governed by a member of the Greek family of Vogorides, with the title of "Prince of Samos," and pays a yearly tribute of about \$18,000 to Turkey.

Cyprus is a large and beautiful island in the easternmost reach of the Mediterranean, between latitude 34° 47' and 35° 41', and longitude 32° 24' and 34° 35', having a length of about one hundred and forty-eight miles and a width of about forty. It has two mountain ranges along its northern and southern coasts, with a well watered and very fertile plain between them. The population is about one hundred thousand, of whom perhaps seven-tenths are Greeks, five-twentieths Turks, and the remainder Armenian and Latin Christians. Its population was much greater in former times, and is again on the increase. It has some manufactories, and produces excellent fruits and vegetables; but agriculture is backward, having been much neglected except in the immediate neighborhood of the towns and cities.

Rhodes, an equally beautiful but smaller island, at the entrance of the Archipelago, is situated between latitude 35° 53' and 36° 28', and longitude 27° 40' and 28° 12'. Rhodes is said to have succeeded Thrace in the "dominion of the sea" (the Mediterranean), B. C. 913 to B. C. 891; but, independently of this uncertain and rather mythic supremacy, Rhodes was certainly a center of civilization and prosperity from a remote period. Toward the close of the Middle Ages it was also famous for two centuries (1310-1523) as the stronghold of that politico-religious organization known as the Knights of St. John, after their expulsion from the Holy Land. Its population is estimated at thirty thousand, and its area at four hundred and twenty square miles.

IV. THE CHIEF CITIES.

CONSTANTINOPLE.

Built A. D. 325-32, by Constantine the Great, from whom it derives its name, upon or near the site of the ancient Byzantium, the renowned capital of the Turkish Empire stands second to none in excellence of location or beauty of natural environage. The city which it replaced had been itself famous, and had lasted one thousand years from its colonization by the Greeks, and not improbably had but replaced an older city of the Thracians. Constantinople is a natural seat of empire and center of commerce, and its importance was early comprehended by the traders and rulers of antiquity, and is no less fully recognized by the existing nations. Situated on the long chain of straits that connect the Mediterranean with the Black Sea, and divide Europe from Asia, the location of Constantinople is at once politically important, commercially advantageous and picturesquely beautiful, as well as easy of defense against an enemy. Napoleon I. is credited with having said that "the power which possesses Constantinople must be mistress of the world."

It is called by the Turks Stamboul, or Istamboul,

and has been the capital of their empire since its conquest in 1453, as it had been of the East-Roman Empire for a thousand years before. It has the Channel of Constantinople or Thracian Bosphorus to the east, and the Golden Horn (an arm of the Bosphorus, which runs five miles inland, making a safe, commodious and beautiful harbor) on the north. Constantinople is surrounded by a wall of about thirteen miles in length, in which are twenty-eight gates.

The proud city of New Rome, as it was sometimes called, rivaled the Old Rome in the number of its hills, and, studded as it is with numerous gardens, mosques, minarets, palaces and towers, presents a beautiful appearance. The scenery along the banks of the Bosphorus forms a magnificent setting for the central gem, the capital; and taken altogether, there is, perhaps, no more beautiful spot to be found anywhere. But on a nearer approach and a closer inspection the charm is dissipated by the narrow, uncleanly, crowded streets, and the commonplace residences, mostly of wood or mud. Within the last twenty years, however, considerable improvement has taken place in this respect. Constantinople

has been long notable for the frequency of its conflagrations, and it has been very generally believed by the Western Europeans, that a fire in Constantinople was something like a revolution in Paris, liable to occur at any time when bread was dear or the people disapproved of the policy of the government. Three great fires in 1865, 1866 and 1870, have given an opportunity for rebuilding the city to a considerable extent; and this has been done in a much superior style. Whole districts are embellished with stone houses and wider streets, giving the city the appearance of a western capital. The population is about eight hundred thousand; nearly one-half Turks, Arabs and other Mohammedans; one-fourth Greeks, Syrians, Armenians; one-eighth Franks, that is West-Europeans; perhaps one-tenth Jews, and a small percentage comprising representatives of almost every race and nation under the sun.

Mosques.

There are twenty-four mosques of the first class in Constantinople, the principal ones being those of St. Sophia, of Aekmet, of Mohammed II., of Solyman the Magnificent, and of Eyub.

St. Sophia.—Originally a Christian church built by Constantine the Great when he selected Byzantium as the future capital of his empire, and rebuilt by Justinian A. D. 532, it was turned into a mosque by Mohammed II., the Turkish conqueror of Constantinople, in 1453; and was entirely renovated by Abdul Medjid I., in 1847. Its dimensions are two hundred and sixty-nine by two hundred and forty-three feet, in the form of a Greek cross. Nearly six years were consumed in building it, and a like number in rebuilding, while ten thousand masons laid the original structure, mainly of brick. It is surmounted by a flattened dome, one hundred and seven feet in diameter, and with an elevation of one hundred and eighty feet from the floor to the apex. This dome is supported on four great arches, and is perforated with twenty-four windows. One hundred and eighty-four pillars ornament the interior and sustain the roof. Of these, eight are prophry, said to have been brought from the temple of the Sun at Rome; six are green jasper from the temple of Diana at Ephesus; twenty-four granite from some Egyptian temple; and eight are green marble, besides a forest of less conspicuous columns. The wealth of adornment lavished on St. Sophia, in the days of its greatness, as the mother cathedral of the whole Greek Church, the rival of the Roman, was simply enormous. A thousand years of imperial liberality and popular devotion made it a mine of treasure for its Moslem conquerors.

Mosque of Ackmet.—Four marble pillars, each in three massive sections, eighteen feet in diameter, support its dome. Two enormous candelabras with wax candles ten feet in height, several highly ornamented koran-stands and four costly emerald lamps suspended from the roof by chains of gold, are among the most conspicuous features of the interior. But the grandest characteristic is its function as the sacred treasure-house of the capital. In its gallery is to be seen a pile of boxes heaped together promiscuously, which are believed to contain immense amounts of treasure. For centuries it has been the "safety deposit vaults" of Stamboul. Each family or individual takes his box of valuables to its sheltering embrace, and takes away its contents in part or altogether, when it seemeth good to him so to do. There is no let or hindrance, no check or label, nothing but a popular sense of sacredness to guard this immense accumulation of wealth. No revolution, deposition of sultan, civil

commotion or mob-riot, nor even the necessities of the government, often urgent, has ever molested this sanctuary of the people. Neither guards nor watchmen, police officers nor military sentinels guard it; the magnificent sense of religious sacredness is superior to bolts, bars and muskets.

Five hundred mosques of the second class and perhaps as many thousands of the smaller prayer houses, beside the many Christian churches of every name, and Jewish synagogues, certainly entitle Constantinople to be regarded as preëminently a city of churches.

Calling to Prayer.

If it be remembered that five times a day a muezzin, or inferior priest, ascends each of these five or six hundred larger mosques, and calls the people to prayer, one must confess that Constantinople is also a godly city. It is universally admitted by travelers that the religious character of the people is marked by the utmost sincerity, and that the pious usages of their faith are deeply revered. Even the sultan must go publicly to worship every Friday, at least.

Other Public Institutions.

Two thousand public baths, two hundred hospitals (forty-eight of them military khans or caravansaries), several fine public fountains, a large number of soup houses and an insane asylum, contribute to promote human happiness or alleviate human suffering. Three solid Roman aqueducts, built by Hadrian, Constantine and Valens, have furnished the city with water for more than fifteen hundred years.

Other characteristic curiosities are the royal cistern or "cistern of a thousand columns," (though of only three hundred and thirty-six in reality), built by Justinian, thirteen hundred and fifty years ago, the slave market, the Seven Towers or state prison, and the bazars.

The Dogs.

A singular feature of Constantinopolitan life is the countless multitudes of dogs. They are owned, or rather not owned, by the city, and do a large share of its scavenger work. They are without individual masters, and sleep in doorways, on refuse heaps or wherever they can find a vacant corner. The city is districted by them, and a dog from another quarter is driven back or worried to death. They make night hideous by an incessant barking; which, however, seems to serve as a soothing lullaby to the native residents.

OTHER IMPORTANT CENTERS.

European Turkey.

Edreneh (*Hadrianopolis*), or Adrianople, is pleasantly situated (41° 41' north, 26° 35' east), partly on a hill and partly on the banks of the Tundja, near its confluence with the Maritza. Next to the capital it is the most important city of the empire, and was itself the capital for eighty-seven years before the taking of Constantinople. The population is about one hundred and forty thousand. Like other ancient cities, the streets are crooked and narrow, and are not remarkable for cleanliness. Its ancient citadel, walls and fortifications, as well as the more recent Eski Seraï, or old palace, have been suffered to fall into decay, and the city fell an easy prey to the Russians in 1829. On the plains of Adrianople was fought one of the most memorable battles of the declining Roman Empire, in 378, when forty

thousand Romans, with the Emperor Valens at their head, were slain by the victorious Goths.

The city has one of the most magnificent mosques outside of Constantinople, erected by Selim II. It has also numerous baths, caravansaries and bazars, and carries on an active general trade in manufactured goods and raw products. Its aqueduct and fine stone bridge are worthy of notice. Its port is Enos, at the mouth of the Maritza, but in the winter and spring the river is navigable to the city.

Saloniki (*Thessalonica*) is favorably situated $40^{\circ} 38'$ north, $22^{\circ} 57'$ east) at the head of a gulf of the same name, and has a population of about one hundred thousand. It is a city of considerable manufactures, and perhaps second in commercial importance in European Turkey.

On the east of the Gulf of Saloniki, the remarkable three forked peninsula of Chalcis runs into the sea; on the most eastern of these prongs is Mt. Athos, rising at its highest point to six thousand three hundred and fifty feet, famous in ancient story for its dangerous storms and the canal of Xerxes, and in modern times for its twenty-three monasteries, its five hundred chapels and seven thousand monks of the Greek church. Within this monastic territory no woman is allowed to enter, and it has been not inaptly styled the Old Bachelors' Paradise.

Gallipoli (*Callipolis*) is situated ($40^{\circ} 24'$ north, $26^{\circ} 40'$ east) on the peninsula of the same name, which forms the western boundary of the Strait of the Dardanelles. It has a population of about twenty-five thousand, and is noted for its manufacture of the famous Turkey morocco leather.

Yenishehr (*Larissa*), or New Town, the capital of Thessaly, "stands in an oasis of trees and verdure in the midst of a plain of sand" ($39^{\circ} 37'$ north, $21^{\circ} 28'$ east), on the Selembria River, and is still enclosed by walls. The population is about twenty-five thousand, and the place is celebrated for its red dye.

Monastir (41° north, $21^{\circ} 20'$ east), is the capital of Macedonia, and the residence of the Vali, or Viceroy. It is also a great military center, being the headquarters of the third army corps, one of the seven grand divisions of Turkish troops. It is favorably situated on the border of a fine plain, in a sweep of the Niji Mountains, on a tributary of the Vardar, and commands the route between Macedonia and Albania. The population is about thirty thousand civilians, mostly Greeks, and its military character gives rise to a good deal of commercial activity. There are also some local manufactures, and it is a distributing center for a large area.

Ochrida (*Scodra*), or Skutari, in Albania (lat. 42° north, lon. $19^{\circ} 38'$ east), situated at the southern extremity of a lake of the same name, is a place of considerable trade, and has some shipyards and manufactories of fire arms, beside the usual articles of Turkish commerce already mentioned. The population is about forty-five thousand.

Yanina (*Eura*) is located on the western shore of the lake of the same name ($30^{\circ} 48'$ north, 21° east), and is the capital of Epirus. Its population is about thirty-five thousand, and its trade and manufactures are on the decline.

Bosna Serai, the capital of Bosnia, is situated ($43^{\circ} 54'$ north, $18^{\circ} 24'$ east) on the Migliazza, and is the commercial center of the inland trade with the Austro-Hungarian Empire. It is a stronghold of Turkish influence and Mohammedanism, two-thirds of its population of sixty thousand belonging to the faith of the empire. There are considerable manufactures—among others, of iron goods, owing to the extensive iron mines in the vicinity.

Sophia, situated ($42^{\circ} 37'$ north, $23^{\circ} 26'$ east) on the great route between Constantinople and the West of Europe, is the capital of Bulgaria. It lies on the northern slope of the Balkans, and is the center of a large inland trade. Its population is fifty thousand and it produces the customary Turkish manufactures, morocco leather, silk and woollen goods, tobacco and iron.

Widin, with a population of twenty-five thousand, is now the most western of the strongholds on the Danube. Until the recent declaration of independence by Roumania, Kalafat held that relation. It is a center of civil and ecclesiastical administration; and is a place of great reputed strength, its "virgin fort" having never been captured. The fortifications were strengthened during the Crimean war. It was first conquered by the Turks ten years before the taking of Constantinople. It was temporarily wrested from them in 1689, by the imperialists under prince Louis of Baden, but was recovered by the Turks the ensuing year. The Austrians unsuccessfully besieged it in 1737. A curious episode in its history was the successful rebellion of Osman Passwan Oglou, at the head of some of the disaffected Janizaries, in 1797. He withstood a five months' siege by the troops of the sultan in 1798, and secured recognition as Pacha of Widin, which position he held until his death, in 1807. Turkish troops were collected here in large numbers in 1876, to operate against Servia, and it is an important center of operations in the present war.

Rahova, a small place with a few thousand inhabitants, is perhaps worthy of mention as one of the possible points of crossing the Danube in the approaching Russian invasion.

Nikopoli, the *Nikopolis ad Istrum*, or city of victory on the Danube, founded by Trajan A. D. 102 to commemorate his victory over the Dacian Decebalus, has a population of ten thousand. It is situated favorably for defense, being built on a commanding height, well fortified by an encircling rampart, and possessing a citadel that is well supplied with guns of the largest calibre. It was a city of victory to the Turks over the Hungarians in 1396, to the Russians over the Turks in 1811, and again to the same in 1829, by the destruction of a Turkish flotilla in its vicinity.

Sistova, with about twenty thousand inhabitants, is another of the recognized strongholds on the Turkish side of the Danube. It has the usual fortifications, with citadel. A treaty between Austria and Turkey was signed here in 1791; and it was also the scene of a Turkish defeat by the Russians in 1810.

Rustchuck, with a population of thirty thousand, is one of the strongholds on the Danube, being situated on a steep and well fortified bank, commanding the opposite shore. It has been described as a wretched place without a single good bazar or café, or a single respectable edifice of any description. It has, however, been a strategic point of much prominence in all the Russo-Turkish wars, in 1773, 1774, 1790, as well as in 1810 and 1828. In 1810, after being twice stormed, it was forced to capitulate. In 1811 the Turks defeated the Russians in its vicinity, and compelled them to evacuate. By treaty of 1829, it was dismantled, but was again fortified on the breaking out of the Crimean War; and now promises to become again prominent in the present war.

Turtukai is another of the smaller Turkish fortified towns on the Danube, of but little consequence unless destined to become famous by the crossing of the enemy, or other military event in the impending conflict.

Silistria, with a population of twenty-five thousand, is one of the strongest of the defensive points on the Danube. The fortifications are solidly built, besides being strengthened by several detached forts. The hill of Akbar is surmounted by the formidable fort of Abdul-Medjid, which is regarded as one of the best military works of this or any other age. Long before Russia had any pretensions to be regarded as a great power, Sviatoslaf, grandson of Ruric, was here defeated by the Greeks under John Zimisces in 976. During the Austro-Turkish war of 1593-1603, it was burnt by the Turks, in 1595. It repulsed the Russians in 1773, 1779, and 1809, but capitulated in 1810. It resisted a five months' siege by the Russians in 1828, but they took it by storm the ensuing year, under Diebitsch, surnamed Sabalkanski or Transbalkanian for his successful passage of the Balkans. It was, however, evacuated at the peace which followed. In 1849 its fortifications were renewed and strengthened, and again in 1853. The following year the Russians fruitlessly besieged it for thirty days.

Rassova, a small place situated on the Danube where it sweeps to the north, derives its chief importance from being the western terminus of the famous barrier, partly natural and in part artificial, known as Trajan's Wall.

Tchernavoda. This place, which is a little farther north than Rassova, is given by some authorities as the western terminus of Trajan's Wall.

Kustendji (*Constantiana*), the other terminus of Trajan's Wall, is a fortified Turkish town and port on the Black Sea. It exports considerable corn, but the harbor is much exposed and ill adapted for large vessels.

Trajan's Wall.

This is a line of fortifications the original construction of which is attributed to the Roman Emperor, Trajan, about A. D. 102. It stretches across the Dobrudja, a distance of forty miles, from the great bend of the Danube to the Black Sea. The barrier comprises a double, and in some places a triple, rampart of earth, about ten feet high, but occasionally nearly twice as much, with a swamp and a chain of small lakes on the northern side. This valley, or marshy depression, was long supposed to have been an old channel of the river, but the theory has been disproved by closer and more scientific observation. It has, however, been deemed feasible to cut a canal through it, to form a more direct connection with the sea; but the expense has hitherto delayed the execution of the project. During the Crimean War, the Russians seized the territory north of the wall, but were twice repulsed in their attempts to pass it.

Babadagh with ten thousand inhabitants, **Hirsova** with five thousand, besides **Matchin**, **Tchardak** and **Isakdji**, where the Russians crossed in 1828, are of some importance in war times, from lying in the way of an invading army descending the Dobrudja, and being more or less fortified. They however did not oppose any effectual hindrance to the Russians in 1853-4.

Tuldja is situated on the Danube, about forty miles from the sea, a little above the divergence of the Sulineh and the Edrillis (or St. George's) mouths. Its proximity to the frontier, and its relation to the Dobrudja, of which it is one of the fortified defenses, make it a place of considerable strategic importance. Commercially, also, it has risen into notice since the Crimean War.

Shumla, with a population of fifty thousand, is the northern terminus of one of the most frequented passes of the Balkans, being on the great route from Wallachia to Constantinople. It is a place of great strength, being situated in a gorge of the Balkans, and enclosed on three sides by mountains, besides possessing an elaborate system of fortifications and a citadel. It has successfully resisted the Russians in 1774, 1810 and 1828. There are several manufactories of the usual Turkish products, besides clothing for the bazars of Constantinople.

Varna, the northern terminus of another of the Balkan routes, as well as the seaport of the Black Sea, has a population of fifteen thousand. It is fortified with an encircling wall of stone ten feet high, besides some batteries and outworks. It has an annual export trade of about \$4,000,000, consisting chiefly of grain, poultry and eggs. It was the scene of a memorable defeat of Huniades and his Hungarians by the Turks in 1444. It was taken by the Russians in 1828.

Burgas is a seaport of Turkey on the Black Sea, and the chief one between the Bosphorus and the Danube. It is favorably situated on a gulf, which is fourteen miles deep, and affords an excellent harbor for

trading vessels of any size, as well as ample and safe anchorage for the largest fleet. The importance of Burgas, in a military point of view, may perhaps be tested in the present war, but it has hitherto played no important part in Russo-Turkish conflicts.

Sizeboli (*Sozopolis*, and previously *Apollonia*), at the entrance of the Gulf of Burgas, is on the site of an ancient Greek city, and is still largely inhabited by Greeks, who carry on a considerable maritime trade. It was taken by the Russians in 1829.

Asiatic Turkey.

Smyrna, on a gulf of the same name, forming an inlet of the Ægean Sea; Trebizond, on the southeastern shore of the Black Sea; Beyrout, on the eastern shore of the Mediterranean; Basra, on the Shat-el-Arab, fifty miles above the head of the Persian Gulf: are the chief centers of maritime commerce in Asiatic Turkey.

The inland trade has also certain great centers, such as Bagdad and Diarbekir on the Tigris, Erzeroum in Armenia, Kaisariyeh and Konieh in Asia Minor, and Aleppo and Damascus in Syria.

Smyrna has a population of about one hundred and fifty thousand, and is one of the important commercial centers of the world. Its traffic is mostly conducted by West-Europeans, or Franks as they are called, viz: Italian, French, German, Dutch, English and others. It is a place of great antiquity, being reputed as old as the time of Solomon, and has been a place of great importance for many ages.

Trebizond (*Trapezus*) is a place of much historic interest. It is the point where the "Ten Thousand Greeks," under Xenophon, struck the Euxine on their retreat from Persia. On the conquest of Constantinople by the Latins in 1204, it became the capital of a remnant of the Greek Empire known as the Empire of Trebizond. It survived the fall of Constantinople eight years, when it too became subject to the Osmanlis in 1461. Its population is estimated at forty thousand, mostly Mohammedans.

Beyrout (*Berytus*), in latitude $33^{\circ} 54'$ north, longitude $35^{\circ} 26'$ east, is the port of Damascus, and the most flourishing city in Syria. **Saida** (*Sidon*) and **Tsur** (*Tyre*) have scarcely anything but their names to remind one of their former greatness. **Acre**, or Akka, the St. Jean d'Acre of the Crusades, has also lost most of its title to celebrity, but is still a strong fortress, and may again be the goal of some naval attack.

Basra or Bassorah (latitude $30^{\circ} 30'$, longitude $7^{\circ} 34'$) was one of the earliest monuments of the Arabian conquests of the seventh century, having been founded in A. D. 636. It soon became a great commercial center, and has so remained ever since. The population is about sixty thousand; one-half being Arabs, one-fourth Persians, and the other quarter Turks, Kurds, Jews and Christians. Vessels of four hundred tons can reach the city.

Bagdad (latitude $33^{\circ} 20'$, longitude $44^{\circ} 22'$), the famous capital of the early caliphs, founded in 736, is built mainly on the eastern or left bank of the Tigris. Its political influence has been much diminished since the days when the renowned Haroun-al-Raschid, the hero of the "Arabian Nights," invited thither the poets, scholars and statesmen of his wide-spread dominions. It is, however, still flourishing commercially; and, besides being a great center of overland trade, it has several manufactories of silk, cotton and leather goods. The population is perhaps seventy-five thousand. About twenty miles lower down, on opposite sides of the river, are the ruins of Seleucia and Ctesiphon, the capitals respectively of the Graeco-Macedonian Seleucide and of the New-Persian Sassanide Dynasties.

Hillah, forty miles lower down on the sister river, the Euphrates, is situated amid the ruins of the ancient Babylon, the huge mounds of which are spread all around, with the Birs Nimrud, or Tower of Nimrod, only, on the western bank.

Mosul holds a somewhat similar relation to Nineveh as Hillah to Babylon. It is, however, considerable of a city in its own right, with a population of perhaps forty thousand, while Hillah's is only ten thousand. Besides, the ruins of Nineveh are mostly on the opposite side of the Tigris, and are spread along a distance of thirty miles. Its commerce has declined, and it is now but little more than a halting place on the thoroughfare between Bagdad and the West. It is, however, a center for the trade of Kurdistan, and also the seat of some manufactories of napkins, cotton goods and turbans; but it seems to have long since lost the prestige that originally gave to its manufacture of a superior cotton cloth the name of muslin.

Diarbekir, on the site of the ancient Amida, (latitude $37^{\circ} 55'$, longitude $39^{\circ} 52'$) is enclosed by a wall of dark stone, and hence has been sometimes called Kara Amid, or Black Amida. It has a population of perhaps thirty thousand, and some cotton and silk manufactories as well as copper works, but its manufacturing enterprise has been for some years on the decline.

Erzeroum, the capital of Turkish Armenia (latitude 40° , longitude $41'$), occupies the site of the ancient city of Arze. This word, with the suffix Roum, Turkish for Rome, is probably the root of the name, meaning Roman Arze. Some derive it from Ardz-Roum, or Land of Rome. Arze itself may have some relation to the Latin *arx*, a citadel or fortress, the place having been for ages, as it is still, the stronghold of Armenia. During the period of Greek, that is, East-Roman or Byzantine, supremacy in Western Armenia, Arze was replaced in political importance by Theodosiopolis, built about A. D. 415, thirty-five miles more to the east, by Theodosius II., Emperor of Constantinople. Under Turkish dominion the older site has again obtained the preference. The plain of Erzeroum is about six thousand feet above sea level, and the climate in winter is rather severe,

while the heat of summer reaches the opposite extreme. It is of much strategic importance, being regarded as the key to Armenia and the Euphrates valley, and is surrounded by a strong wall, enclosing a citadel. It is also a center of civil administration for that section of the empire. Its commercial relation is that of a great emporium on the overland route between the east and Trebizond on the Black Sea, one hundred and twenty miles distant. Its population is about one hundred thousand.

Bayazid, about the same distance to the southeast as Trebizond is to the northwest of Erzeroum, is also a stronghold of Turkish Armenia, being favorably situated for defense on a hill surmounted by a citadel. Its population is about ten thousand, mostly Kurds.

Kars, about one hundred and ten miles to the northeast of Erzeroum, occupies an elevated and commanding position near the Russian frontier. Its heroic but fruitless defense against the Russians in 1855 constitutes one of the most striking events in the military history of recent times; and it is again an important point of attack and defense in the present struggle. Its population is estimated at twelve thousand.

Batoum, the most distant of the Turkish ports on the Black Sea (about latitude $41^{\circ} 40'$, and longitude $41^{\circ} 40'$), is favorably situated, having an excellent harbor, capable of accommodating a large number of ships of the first class. The population is about twenty-five thousand.

Brusa (*Prusia*), latitude $40^{\circ} 10'$ north, longitude $29^{\circ} 8'$ east, at the foot of Kashish Dag, the Bithynian Olympus, is worthy of mention because of its historical interest as well as its present prosperity. According to an ancient tradition it was built by King Prusias I., of Bithynia, for a capital and stronghold, at the suggestion of his guest, the exiled Hannibal of Carthage, about B. C. 190. After many vicissitudes it fell under Roman dominion, B. C. 63, and so remained until the division, A. D. 395. It followed the fortunes of the East-Roman Empire until it fell to the Osmanlis, after a ten years' siege, in 1326, from which time it remained their capital until they seized Adrianople, in 1361.

Konie (*Iconium*), celebrated for three centuries—eleventh, twelfth and thirteenth—as the capital of an important and independent branch of the Seljukide Turks, has long ceased to be of any political importance, and is commercially but a way station on a caravan route to the sea coast. It has some manufactories of colored leather, and is a center of civil administration for the vilayet of Karamania. It is situated in latitude $37^{\circ} 51'$, and longitude $32^{\circ} 40'$, and has a population of about forty thousand.

Kaisariyeh (*Cæsarea*) in latitude $35^{\circ} 40'$, and longitude $35^{\circ} 20'$, famous of old time as the capital of Cappadocia, is still surrounded by a wall, which is, however, so much decayed as to be of no value for purposes of defense. The population is about forty thousand, and the city is somewhat remarkable for com-

mercial enterprise. It is a great center of exchange of commodities between the East and the West.

Aleppo (*Chalybon*, and afterward *Beræa*), in latitude $36^{\circ} 10'$, and longitude $37^{\circ} 10'$, is a city of perhaps one hundred thousand inhabitants, and though of much diminished importance, politically and commercially, it still possesses considerable manufactories of silk and cotton goods, and of gold and silver thread, besides soap-works, dye-works and rope-walks. It is also a great center of inland and transcontinental trade, and has many celebrated mercantile houses.

Iskanderoon (*Alexandria*), on a gulf of the same name, originally founded by Alexander the Great (Turkish, *Iskander*), whence its names, ancient and modern, is the port of Aleppo, and possesses a good harbor.

Antakia (*Antiochia*), or Antioch, stands on the south bank of the Orontes, a little above its mouth, a mere shadow of its former greatness, with a population of ten thousand, instead of the four hundred thousand it contained in the days of its splendor, in the third century before our era.

Damascus (latitude $33^{\circ} 27'$, longitude $36^{\circ} 25'$) is the largest town in Syria, as it is one of the oldest in the world, our era of the birth of Christ being only about midway in its recorded history. Its population is still about one hundred and twenty thousand, and it rivaled that of Antioch in the classical period, while it was at least fifteen hundred years old when the history of Antioch began, in B. C. 300. It is the great emporium of European overland trade with the Eastern portions of the Turkish dominions, as well as Persia and the more eastern countries. It lies at a distance of about sixty miles from its port, Beyrout, in a fertile plain, and commands "one of the most beautiful prospects in the world." The road from Damascus to Beyrout crosses the double range of the Lebanon. The city has several manufactories of silk, cotton and linen goods, and has given its name to the mixed goods known as damask.

Jerusalem, always a point of interest on account of its religious associations, is situated in latitude $31^{\circ} 47'$, and longitude $35^{\circ} 13'$. It stands upon a rocky plateau about twenty-five hundred feet above the sea-level, and is surrounded on three sides by deep ravines. Its population has received considerable increase of late years, more especially in the Jewish element, and numbers now perhaps not less than twenty-five thousand. The Turks and Jews, as well as the Armenian, Latin and Greek Christians, have each a separate quarter of the city, and the buildings of most interest are of a religious character. Jerusalem has some unimportant manufactories, its chief source of revenue being from the pilgrims of all faiths, who alike seek El-Koods ("The Holy") to satisfy the demands of the human soul for a sacred place as well as a sacred person, and buy its relics and memorials of wood, clay, stone or metal at a price that would be absurd, if not sanctioned by the religious enthusiasm of the purchasers.

Medina.—Holy to all Mussulmans because the place of Mohammed's refuge on his famous *hedjrah* (hegira) or flight from Mecca, July 16, A. D. 622, and the first scene of his acknowledged power as prophet, priest, and king of Islam, as well as for being the burial place of himself and his two immediate successors, or caliphs, Medina is second only to Mecca in sacredness, while Jerusalem holds the third place. Its ancient name was Yatreb, and is now properly and fully known as Medinat-un-Nabi, or City of the Prophet, which is usually shortened to Medina. It is well fortified by an encircling wall thirty-five feet high, and flanked by thirty towers, which makes it the stronghold of Turkish Arabia. Its population is about fifteen thousand, besides pilgrims.

The Religious Capital.

A review of the more important cities of Asiatic Turkey would be incomplete without reference to Mecca, the Om-ul-Kora, or Mother of Cities. Its importance is due to its being the chief sacred city of Islam, and in a religio-political government, like that of Turkey, such relation gives it a place which, taken all in all, is in influence second only to that of the capital. It is situated in latitude $21^{\circ} 30'$ north, longitude $40^{\circ} 8'$ east. Its seaport is Jiddah, on the Red Sea, sixty-five miles distant. The regular population is about fifty thousand; but owing to the yearly pilgrimage of Mohammedans from all parts of the world to the cradle of their faith, and the birth-place of its founder, the transient population is often larger than the resident.

The Great Mosque.—This building, which is rather a series of buildings in the form of a hollow square, incloses the famous Kaaba, or Beit Ullah, that is, the House of God. The roof of the inclosing structure is supported by about five hundred and fifty-five pillars, which are only twenty feet high, and four or five feet in circumference. They are mostly of common sandstone, but there are a few of porphyry, marble and granite. At intervals small domes spring from a cluster of these pillars.

and the whole structure is surmounted by seven minarets, and separated from the kaaba by seven encircling causeways.

The Kaaba.—This name, allied to our word cube, denotes the general appearance of the sacred structure inclosed within the great mosque. It is really a small, oblong temple of about forty-five by thirty-five feet; but as the roof is flat, and about thirty-five feet from the ground, the structure, by the laws of perspective, actually presents the appearance of a perfect cube.

According to the pious legend, the first kaaba was built by Adam—or rather, not knowing how to build, and being, of course, a nomad, or Bedouin Arab, Adam, on being ejected from Eden, erected here a tent for the worship of God. Lest some unbeliever, mindful of Adam's limited skill in the tailoring line, as evidenced by his first fig-leaf outfit, should throw doubt on this achievement, the legend-maker had the wit and piety to state that the tent had come down from heaven. Seth substituted a mud structure for the tent; and Enoch, or some other antediluvian worthy, built one of stone. At the Flood, this was swept away, and the Preishmaelite Arabs seem to have been without a kaaba for some time, until Abraham and his son Ishmael came along and rebuilt it. The hole in which they mixed the mortar is shown to this day! So, also, is the Zemzem, or well from which Hagar drank in the wilderness.

The present kaaba was erected in 1627, and is of the dimensions already given. Its single door of entrance, covered all over with silver, is opened only three times a year, once for men, once for women, and once for cleaning. Inserted in the northeast corner of the wall is the sacred black stone, called the Right Hand of God on Earth, which the pious pilgrim devoutly kisses on each of his seven circuits of the kaaba.

Sacred Treasury of Islam.—This is one of the most important institutions connected with the kaaba. Each pilgrim makes a cash offering for the defense of Islam, amounting in the aggregate to perhaps \$3,000,000 annually. There are three treasure-chests, one of which was opened in the Russo-Turkish War of 1828, the second in the Crimean War, but the third is said not to have been opened for nearly five hundred years. The Sheik-ul-Islam, or supreme ecclesiastical chief of Mohammedanism, has lately commissioned a delegation of the *ulema* to visit Mecca for the purpose of obtaining the contents of that third offertory-chest. It is of course impossible to tell how much it contains; but if it really has not been opened for so long a period as stated, it is not improbable it may be found to contain \$461,000,000, or \$1,000,000 a year since 1415. One good result of the present war would be the liberation of so much capital.

V. MANNERS AND CUSTOMS.

The Turks differ widely in manners and customs from what they call the Franks, or inhabitants of Western Europe. There are physical features which mark them as a modified type of the great Mongolian race, but far more characteristic and distinctive are their habits of everyday life. Most of what might be termed the accidental customs, or such as are not common to all races of men, are diametrically opposite to ours. Only a few of the more striking can here be noticed.

FOOD AND DRINK.

As a people, the Turks are very frugal and temperate. The dishes of the common people are mostly

stews and hashes; the drink, water and coffee. Wine is forbidden to the faithful by the koran, but the less scrupulous evade the spirit of that prohibition by drinking stronger liquors, which, not being known to Mohammed, escaped his formal condemnation. Such dereliction is, however, confined mainly to the wealthier classes and government officials, the great masses being fairly entitled to be regarded as the most sober people in the world. The stew known as *pilau*, the chief ingredients of which are rice and mutton, is the national dish, which is usually supplemented with salads, olives and sweetmeats. Sherbet, or lemonade, is a favorite drink in hot weather; but water is the great beverage of the Turks,

and the supply of fountains in the capital, and the constant use made of them, attests the settled preference for water. The Turks are temperate by a free choice founded on religious principles.

CLOTHING.

The national costume of the Turks is a long, loose robe resembling in general effect the gowns worn by the clergy in some of our churches, and by judges everywhere outside of republican America. The Parisian styles are, however, gradually supplanting these old-fashioned robes, and it is sometimes difficult to distinguish "Young Turkey" from "Young France" in the streets of Constantinople.

The familiar European dress, to which we have been so long accustomed, is no doubt preferable for active pursuits and the busy life demanded by our western civilization; but still there is a grace, dignity and freedom about the flowing robe that must recommend it, where ease and self-indulgence can be consulted. Hence comes the traditional dressing-gown, a cherished survival of the times when our ancestors could afford to loll around and go slow. And some learned ethnologist may yet prove, from this parallelism, the original unity of the Caucasian and the Turk.

Turban.—This picturesque head-dress is the most characteristic feature of Eastern costume. It enfolds the head without galling the bumps; and its varied ornaments and bright colors afford the same opportunity for display that ladies' hats do in other countries, and serve to indicate the social rank of the wearers. The Turks shave their heads, but not their beards.

INDOOR CUSTOMS.

On entering a house the Turks take off their shoes, as we do our hats; and when not occupied with some pursuit, requiring the upright attitude, they like to squat on cushions, or recline on couches. They seldom sit down, as we do, and make no use of chairs.

This peculiarity of reclining creates the impression on the minds of foreigners that the Turks are specially indolent, but there seems to be no solid reason for so characterizing them. By long usage it has become as natural to them to squat or recline as it is to us to take a chair, and they are not necessarily any more indolent on that account. Indeed, their usage is much the oldest, for primitive man must have loved to recline, on the bosom of mother earth if on no softer couch, long before he took the pains to construct a chair. But in all these matters the influence of Western ideas and habits is fast revolutionizing the customs of the country, and the time is probably not far distant when the domestic, personal and social habits of the Turks will differ but slightly from our own.

Divan.—The couch, or divan, is a national institution, and consists of a raised platform supplied with cushions. It serves the purpose of bed, sofa and chair.

The average Turk habitually uses the same couch to recline on through the day and to sleep on through the night, and generally the same clothing.

MORAL CHARACTERISTICS.

It has been customary to describe the Turks as the embodiment of contradictory qualities, as in the following extract from a work by Thomas Thornton, a British resident of Constantinople for fifteen years, about the beginning of the present century. In his "Present [1810] State of Turkey," which the "Edinburgh Review" (X., 250) characterized as "the best general account of the Turkish Empire hitherto published," Thornton wrote:

"They are brave and pusillanimous; good and ferocious; firm and weak; active and indolent; passing from austere devotion to disgusting obscenity; from moral severity to gross sensuality; fastidiously delicate and coarsely voluptuous; seated on a celestial bed and preying on garbage. The great are alternately haughty and humble, arrogant and cringing, liberal and sordid. Though the Turk be naturally sedate and placid, his rage, when once roused, is furious and ungovernable, like that of a brute."

Such characterization saves the trouble of close observation and exact analysis. It seems to be a labored balancing of striking antitheses, and to belong to the day and generation that regarded everything outside the pale of Christendom as abominable and incapable of being misrepresented. It is at least very different from the apparently impartial evidence of some living writers. Witness the following from Bosworth Smith:

"The genuine Othmanli has many noble social and national characteristics; he is, or was till the example or the precept of the Western money-lenders influenced him, eminently a man of his word; his word was his bond, and a bond which was of first-rate security. He is still sober, temperate, dignified and courageous. Terribly cruel as he is when his passions are aroused, he is at other times gentle, hospitable and humane. Nowhere in Christendom, with the one exception, perhaps, of Norway, are beasts of burden and domestic animals treated with such unvarying kindness and consideration as they are in Turkey, and nowhere, probably, in spite of all the depressing influences of polygamy, and the degradation of women generally, does the mother retain more hold on her children, or do children regard their mother with such constant and indissoluble veneration.

"It was not a Mussulman, but a Christian missionary, who, in rebuking some younger missionaries at Stamboul, who were speaking contemptuously of the Turks, remarked, '*You will see practiced here the virtues we talk of in Christendom.*' An overstatement, no doubt, but still with some truth in it, and truth which we should do well to bear in mind, as a make-weight against the official corruption and the misgovernment and the vices with which the Turks may be justly charged, and which those who most admire what is fine in their national character have the best right to deplore."

What seems, after impartial investigation, to be true, is that, aside from the exaltation of religious fanaticism, the Turk is of a humane, courteous, kindly nature. He is, at the same time, sincerely religious, and, like other men not a thousand miles away, he "loses his head"

when his religion is attacked. There is nothing to awaken the slumbering brute in the human being, be he Turk or Russian, Christian or Mohammedan, like attacking his religion. And, as some elements of a religious war have never been wanting in all conflicts with the Turks since they first set foot in Europe, some five hundred years ago, of course their enemies have suffered from the aroused fanaticism of a soldiery to whom heaven is guaranteed if they die fighting for Islam. In private life, or away from the excitements of the battle-field, it is asserted by eye-witnesses that they are the best behaved and most orderly soldiers in the world. Of course, if they looked on their religion as we regard it, or even as many of us look at our own, with a patronizing respect rather than a self-sacrificing devotion, they would not be so cruel in vindicating its claims, nor think of purchasing heaven by cutting the throats of the *giaours* or *rayahs* (infidels and dogs) who oppose its progress.

Honesty.—By nearly all writers who have been able to rise above national and religious prejudices, the Turks have been credited with a marked degree of honesty in their social and commercial relations. From their first appearance in European history, within our era, they seem to have been fully conscious of, and to have properly appreciated, this national trait. When Tiberius II., Emperor of Constantinople, sent an embassy to the Kahn of the Turks to solicit his coöperation against Persia, about the year A. D. 580, that “heir of the whole earth, the master of the seven races, and the lord of the seven climates of the world,” haughtily upbraided the Romans for their untruthfulness. The speech, though perhaps more fanciful than real, is worthy of being here inserted:

“You see my ten fingers. You Romans speak with as many tongues; but they are tongues of deceit and perjury. To me you hold one language; to my subjects another; and the nations are successively deluded by your perfidious eloquence. You precipitate your allies into war and danger; you enjoy their labors, and you neglect your benefactors. Hasten your return; inform your master that a Turk is incapable of uttering or forgiving a falsehood, and that he shall speedily meet the punishment which he deserves. While he solicits my friendship with flattering and hollow words, he is sunk to a confederate of my fugitive Varchonites. If I condescend to march against those contemptible slaves, they will tremble at the sound of our whips; they will be trampled like a nest of ants under the feet of my innumerable cavalry. I am not ignorant of the road which they have followed to invade your empire, nor can I be deceived by the vain pretense that Mount Caucasus is the impregnable barrier of the Romans. I know the course of the Niester, the Danube and the Hebrus; the most warlike nations have yielded to the arms of the Turks; and from the rising to the setting sun the earth is my inheritance.”

Truthfulness.—The native honesty of the Turkish character naturally gives rise to a deep love of truth. It does not seem to occur to them that any desirable end can be attained by lying or misrepresentation. A manly independence of character, worthy of a conquering people, raises them above having recourse to the

characteristic vice of a subject people. Subterfuges, lies and evasions evince a consciousness of inferiority; and it is a mark of true nobility when an individual or a nation scorns to use them. In trade, their fidelity to every verbal agreement is as remarkable as it is creditable. If a Turk promises to deliver a commodity on a certain day, in a given place, at a stated price, the goods will be on hand, entirely irrespective of the profit or loss that may accrue from the transaction. Neither note or bond will enhance his punctuality or precision.

Hospitality.—The Turks are much given to hospitality and almsgiving. Indeed, the latter is one of the cardinal virtues inculcated in the koran, and the wealthy Mohammedans usually give at least a fortieth of their income in alms, which are believed to be highly instrumental in obtaining answers to prayer. Hospitality, which has been characterized as a remnant of barbarism, is everywhere the “virtue” of privileged classes. It is but the tax they pay to the community at large for the favors they enjoy. Fostering laws enable them to absorb the wealth of the nation, and they must necessarily assume the burden of feeding the indigent and improvident among their dependent serfs. Still, the Turks are naturally humane, and it would be unjust to ascribe their hospitality to the mere necessities of a feudal condition of society.

Loyalty.—The Turks and Mohammedans generally regard loyalty to the sultan as a religious duty. As defender of the faith he can demand the support of every faithful Mussulman, with the full assurance of an unhesitating compliance. Since the conquest of Egypt in 1857, the Turkish sultan has been regarded by the whole body of orthodox Mussulmans everywhere as the true Caliph, or successor of Mohammed. While intensely and even superstitiously loyal to his divinely appointed sovereign, he will rebel if the voice of religion is invoked against the reigning prince, so that his piety is above his loyalty; and he would rather serve his church than his king.

Dignity.—The Turk has a proud bearing toward his inferiors and dependents. The favored of Allah, he sets his heel firmly on the necks of the conquered races; but he also possesses many of the best traits of men accustomed to command. All well born Turks seem to feel and to cherish a sense of personal dignity that will not allow them to stoop to unworthy actions.

Courtesy.—The Turk is courteous and polite almost to excess; and is even able to veil his resentment under a calm, impassive air of elaborate courtesy.

Superstition.—Among other superstitions the belief in the influence of the stars and of the evil eye are perhaps the most conspicuous. The evil eye is much dreaded in Turkey, which, however, only implies that they are about one hundred years behind ourselves in that regard.

Astrology, though long exploded everywhere else in Europe, is still regarded with favor at Constantinople.

No important undertaking is begun until the chief of the astrologers has marked the auspicious day; and one or more of these mountebanks is always in the employ of the government.

AMUSEMENTS.

The theater and the ball-room are foreign to the customs of the Turks, who regard them as opposed to the principles of their religion. Their amusements are mostly within the household, being apparently of the opinion that whatever it is befitting them to enjoy may be shared with their wives and children. One can scarcely forbear the reflection that many homes in Christian lands would be the brighter and happier for a little of the same spirit. Mankind will not cast the last shred of barbarism until the male portion of the race recognize that they should have no pleasures, rights or privileges that may not be shared by their wives and sisters.

The amusements of the Turks are, however, not worthy of being borrowed, consisting chiefly of the fantastic capers of professional dancers, and the scarcely more elevating tales of professional story-tellers. The poorer classes frequent the coffee houses, where the like performances are the chief attractions.

PECULIAR INSTITUTIONS.

The Harem.

By this name are designated the apartments occupied by the wives and concubines of a single individual; and also the aggregate of such persons. The institution is common to the Turks with some other eastern nations, and though sanctioned by the koran, is much older than that production.

Polygamy.—The oldest book in our own Bible indicates the existence of polygamy before the flood, where it says, "Lamech took unto him two wives" (Genesis iv., 19). By Mohammedan law a man may have four wives and an indefinite number of concubines, but large numbers of believers find the expense too great, and are content with one wife.

Women of Islam.—The condition of the female sex, and the lack of appreciation by the males, are the most conspicuous departures from our ideas of what is due to the mothers of the race. Woman, in Turkey, is virtually a chattel, transferable at will, like other personal property, as a gift, or for a price. Her lord and master, whether owner or husband, never dreams of consulting her feelings or wishes as a matter of right, though of necessity a favorite wife or servant will command more or less influence. As soon as married, the Turkish wife is confined in the harem, and excluded from all intercourse with the outside world. The following prescription of the koran defines to whom she may unveil herself:

"Speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or unto such men as attend them and have no need of women, or unto children."

Motherhood.—A manner of life so circumscribed, as well as a fractional interest in a husband, and this only by a leasehold based mainly on physical organization, would seem intolerable; but, in reality, the unconsciousness of degradation robs their condition of a great part of its unhappiness. The relation of motherhood remains to the woman intact, and the instincts of her being develop much comfort from this source. The maternal relation is deeply venerated by the Turks, and in the revolutions and conspiracies that sometimes displace a sultan, vizier, or pacha, it is customary to respect his harem and its property.

The Harem of the Sultan.

This is regarded in Turkey as a permanent state institution. It is not so much the family of the reigning sultan as of the imperial dynasty to which he belongs. The heir apparent is not the oldest son of the sovereign, but the oldest male scion of the imperial harem, which includes all the male descendants of Othman, and such female descendants as have not been given in marriage. All children born in the institution are legitimate, whatever the condition of their mothers; and all males have a right to the throne in the order of their seniority. If they marry, they abdicate their right of succession. The imperial princesses also lose that title by marriage, and their children have no claim whatever to the throne.

The sultan does not marry, his place being judged too high and sacred to permit the elevation of any ordinary mortal to so close an intimacy. He is, however, allowed to select seven *kadines*, or elect-ladies, as first favorites, and an undefined number of *odalisques*, or chamber companions, as concubines and servants. The sacred number seven may not be exceeded, but one or more may at any time be relegated to the dignified retirement of the old harem, and a new favorite installed. At the death of a sultan, the surviving *kadines* and concubines are removed to the same institution.

Servants of the Harem.

In the harems all male servants are eunuchs.

Kapu-agma, or chief of the white eunuchs, has charge of the outer doors and apartments, while the blacks fill the offices of closest proximity to the ladies.

Khizlar-agma, or chief of the black eunuchs, is an important official in the court of Constantinople, and often a personage of great influence in the affairs of the empire, being almost equal in rank to the grand vizier.

Sermoukahib is the official title of the chief of the pages, who is also a personage of importance.

Haznadar Kadine, or lady of the palace, is the official designation of the superintendent of the harem. She is an elderly lady, often of great influence, being subject directly to the sultan. She obtains all her supplies through the *khizlar-agma*.

The Seraglio.

This Italian word, denoting an inclosure of palisades, has come to be adopted instead of the Persian word *serai*, a palace, to designate the chief residence of the sultan at Constantinople. The *Serai Humayun*, "Sublime Palace," or seraglio, stands in a triangular inclosure surrounded by a strong wall, on a point of land, with the Bosphorus to the east, and the Golden Horn to the north. The wall is about three miles long, and the water frontage is two-thirds of the entire length, making the location one of the pleasantest imaginable. Within the inclosure are the harem, with a number of separate apartments and gardens for the principal female residents; some private dwellings, baths and mosques, besides several public edifices, including the mint, arsenal, and treasury.

Treasury.—One of the chief attractions of the seraglio is the treasury. Each successive sultan vies with his predecessors in adding to its contents, and the result is a dazzling array of jewels of untold value. The collection embraces pearls, many of them as large as sparrow eggs; a throne of gold, frosted with pearls; draperies for the horses ridden by the sultan, embroidered with pearls and rubies; a cradle coated with precious stones; inlaid armor, jeweled helmets, sword-hilts—one of these is decorated with fifteen diamonds, each one as large as the top of a man's thumb; coffee-trays of ebony, with a double row of enormous diamonds, set close together; pipe-stems, nargilehs, sword-belts, caskets, and bushels of necklaces of the most splendid description, heaped together in glass show-cases, and flashing like fire-flies in the dark. The most costly article in the treasury is a toilet table of lapis lazuli and

other valuable material, richly inlaid with precious stones of every description. The pillars that support the mirror are set with diamonds; the stem and claws of the table are covered with diamonds, emeralds, rubies, carbuncles, etc.; along the edge of the table hangs a deep fringe of diamonds, with immense solitary tassels.

Serai Eski, or "Old Seraglio," erected by Mohammed II., the Conqueror of Constantinople, is situated nearer the heart of the city. It is about one mile in circumference, and incloses the offices of the ministers of war, the military academy, and some other public buildings.

Sublime Porte.—The principal entrance to the seraglio is the *Baba Humayun*, the "August Gate," or "Sublime Porte" (French, from Latin *porta*, a gate), where justice was administered by the sultan or his vizier, whence it has come to be a synonym for the Ottoman power, or Court of Constantinople. Other derivations trace this title to the Latin words *sub limine porta*, "under the lintel of the gate."

Other Servants of the Palace.

Beside the black and white eunuchs, already mentioned as the immediate servants of the harem, there are several other classes of domestics employed in the seraglio, viz.:

Kapidjis, or guards, whose duty it is to guard the outer gates of the palace.

Itchoglans, or pages, who run errands and make themselves generally useful.

Brisebans, or mutes, somewhat famous in Turkish history, execute the sultan's secret orders.

Bastandjis, or gardeners, whose labors are explained by that designation.

Baltadjis, or hewers of wood and drawers of water, discharge the functions implied by these terms.

VI. RELIGION.

The religion of the Turks proper, and of large portions of the subject nations, is the Mohammedan or Islam. It is the state religion, and has a majority in the whole empire of several millions out of the forty-four millions of population. In European Turkey the Mohammedans are, however, in the minority. Through the efforts of Christian nations, as is generally believed, though not without the influence of wise counsels and clear political foresight on the part of some of the earlier sultans, a remarkable system of toleration of adverse religions prevails in Turkey. The best Turkish statesmen could not fail to perceive the necessity of tolerating the religions of such large masses of the population as were Christians, if the empire were to have any rest from the bitterness of religious strife. The founder, Othman, is credited with having inculcated this principle on his son and successor, Orchan:

"My son," said he, "I am dying; and I die without regret, because I leave such a successor as thou art. Be just, love goodness, and show mercy. Give special protection to all thy subjects, and extend the law of the Prophet. Such are the duties of princes upon earth, and it is thus that they bring on them the blessings of Heaven."

The government remains, however, essentially Mohammedan, and theocratic. Though tolerant of other religions, the dominant race believes Islam to be the only faith worthy of acceptance or encouragement.

ISLAM OR MOHAMMEDANISM.

Islam, an Arabic word signifying "submission to God," is the more correct name of the religion commonly called Mohammedanism, from its founder, Mohammed or Mahomet. Mohammed was born A. D. 570, and commenced propagating his religion about 610. Twelve

years later, he was expelled from Mecca, and took refuge in Medina. This hegira ("flight"), marking the era of Mohammed, is dated by chronologists April 16, A. D. 622.

Islam, it is held, was once the religion of all men; but whether wickedness and idolatry came into the world after the murder of Abel, or at the time of Noah, or only after Amru Ibn Lohai, one of the first and greatest idolaters of Arabia, are moot-points among Moslem (a word derived from Islam) theologians. Every child, it is believed, is born in Islam, or the true faith, and would continue in it till the end were it not for the wickedness of its parents, "who misguide it early, and lead it astray to Magism, Judaism, or Christianity."

Dogmas.—Islam, like other religions, has its dogmas and its rules of practice. The fundamental dogma is, "There is but one God, and Mohammed is His prophet." "There is no other God but God, and Him only must we adore." And of God it is said, "He neither begetteth nor is He begotten." Other noteworthy points of belief are: the existence of angels; the sacredness of the koran or Mohammedan bible; obedience to God's prophets—the chief of whom are Adam, Noah, Abraham, Moses, David, Jesus, and Mohammed; the resurrection and final judgment of mankind, and of angels, genii, and even animals; and the absolute sovereignty of God's decrees, which has been transformed by the enemies of Islam into fatalism.

Practical Duties.—The four duties of Moslems are, prayer, almsgiving, fasting, and the pilgrimage to Mecca. Prayer is the "pillar of religion, and the key of paradise." It is enjoined five times a day, preceded by washing; and "cleanliness is the one-half of faith and the key of prayer." The giving of alms is instrumental in obtaining answers to prayers; and the wealthy are expected to give one-fortieth of their income to the poor. Fasting is enjoined the whole month of Ramadan, during which the koran was dictated; and at various times throughout the year. "The odor of the mouth of him that fasteth," it is declared, "is more grateful to God than that of musk!" Finally, "the man who dies without making his pilgrimage to Mecca, might just as well have died a Jew or a Christian!"

Ordinances.—The ordinances are: circumcision, which is said to be of divine appointment; abstinence from wine, from swine's flesh, and from blood, as well as from gambling and usury.

Sects.—The two grand divisions of Islam are, the orthodox Sunnites, who receive the Sunna or traditions comprising the acts and sayings of the prophet not found in the koran; and the Shiites ("sectaries"), who accept only the koran. These call themselves Al-Adeliat or "the just ones." The two are further distinguished by the former recognizing the three immediate successors of the prophet as legitimate caliphs, while the latter deem them usurpers.

Sub-sects.—Sunnites are divided into four branches

called after their respective founders. They are the Hanafites, Malckites, Shafeites, and Hanabalites. The Shiites have five sects: Montazalites, Hashbemians, Nohamians, Jabledhians and Haidarites. There are about as many subdivisions of these various sects as there are Christian denominations; but the subject, it is thought, need not be pursued further.

Fasts and Feasts of Islam.

Ramadan, the ninth month in the Mohammedan year. In it Mohammed received his first revelation, and every believer is therefore enjoined to keep a strict fast throughout its entire course, from the dawn—when a white thread can be distinguished from a black thread—to sunset. Eating, drinking, smoking, bathing, smelling perfumes, and other bodily enjoyments, even swallowing one's spittle, are strictly prohibited during that period. Even when obliged to take medicine, the Moslem must make some kind of amends for it, such as spending a certain sum of money upon the poor. During the night, however, the most necessary wants may be satisfied—a permission which, practically, is interpreted by a profuse indulgence in all sorts of enjoyments. The fast of Ramadan, now much less observed than in former times, is sometimes a very severe affliction upon the orthodox, particularly when the month—the year being lunar—happens to fall in the long and hot days of midsummer. The sick, travelers and soldiers in time of war, are temporarily released from this duty; but they have to fast an equal number of days at a subsequent period, when this impediment is removed. Nurses, pregnant women and those to whom it might prove really injurious, are expressly exempt from fasting. We may add, that according to some traditions, not only Mohammed, but also Abraham, Moses and Jesus received their respective revelations during this month.

Haj.—The pilgrimage to Mecca is known by this name. Every Mohammedan, male or female, whose means and health permit, is bound to perform the *Haj* once, at least, in a lifetime, otherwise "he or she might as well die a Jew or a Christian." Mohammed, after many fruitless attempts to abolish altogether the old custom of pilgrimage—prevalent among most peoples in ancient, and some even in modern, times, and perhaps arising from an innate, instinctive traveling propensity, but is not unfrequently fraught with mischievous consequences—was compelled finally to confirm it, only taking care to annul its idolatrous rites, and to destroy the great number of ancient idols around Mecca. The twelfth month of the Mohammedan year, the Djul-Hajja, is the time fixed for the celebration of the solemnities, and the pilgrims have to set out for their journey one or two months before (in Shawâl or Dhulkada), according to the respective distances they have to traverse.

They first assemble at certain appointed places near Mecca, in the beginning of the holy month, and the commencement of the rites is made by the male pilgrims here first putting on the *ihram*, or sacred habit, which consists of two woollen wrappers—one around their middle, the other around their shoulders; their head remains bare, and their slippers must neither cover the heel nor the instep. It is enjoined that the pilgrims, while they wear this dress, should be particularly careful to bring their words and thoughts into harmony with the sanctity of the territory they now tread, a territory in which even the life of animals is to be held sacred from any attack.

Arrived at Mecca, the pilgrims proceed to the temple, and begin the holy rites by walking at first quickly, then slowly, seven times round the kaaba, starting from the corner where the black stone is fixed. This ceremony is followed by the *Sai*, or running, likewise performed first slowly, then quickly, between the two mounts Safâ and Merwa, where, before Mohammed's time, the two idols, Asaf and Nayelah, had been worshiped. The next rite takes place on the ninth of the Djul-Hajja, and con-

sists in the *Wukuf*, or standing in prayer on the mountain of Arafat, near Mecca, till sunset. The whole of the succeeding night is spent in holy devotions at Mogdalifa, between Arafat and Mina. The next morning, by day-break, the pilgrims visit the *Masher-ul-Harem*, the sacred monument (a place where the prophet stood so long in prayer that his face began to shine), and then proceed to the valley of Mirra, where they throw seven stones at three pillars, for the purpose of putting the devil to flight. The pilgrimage is completed with the slaughtering of the sacrifices on the same day and in the same place. The sacrifice over, they shave their heads and cut their nails, burying the latter in the same spot. They then take leave of the kaaba, and, taking with them some sacred souvenirs, such as dust from the prophet's tomb, water from the well zemzem, etc., they proceed to their homes. The return of the holy caravan is watched everywhere with the most intense anxiety, and is celebrated with great pomp and rejoicings. Henceforth the pilgrim never omits to prefix the proud title of *Hajji* to his name. It is permitted that those who, through bodily infirmity, are incapacitated from performing the holy journey themselves, may send a substitute, who acts as their representative in almost every respect, but this substitute has no share whatever in the merits and rewards belonging to the *Haj*.

The Hegira, or flight of Mohammed from Mecca, being the beginning of the Mohammedan era, is celebrated by the followers of the prophet as their new year's day; but as the year itself is lunar, the festival is necessarily movable in relation to our calendar. The event occurred on the night before the 16th of July, A. D. 622.

The Kurban Beyram, or feast of sacrifices, is one of the greatest solemnities of the Mohammedan religion. On this day every family of true believers offers a sheep to God, and the streets of their cities are filled with men carrying sheep to the sacrifice. The day is passed in prayer at the mosques.

The Weekly Sabbath.—Friday is the day set apart for this purpose, not, as commonly believed, because the Christians observed Sunday, and the Jews Saturday, but because Friday has been from time immemorial the day appropriated to public assemblages, civil as well as religious, among the Arabs.

Other Festivals.—The remaining chief feast-days of the Mohammedan calendar are, *Molid-an-Nebi*, "the birthday of the prophet" (Mohammed); the birthday of Hussein and the birthday of Zeyneb, the grandson and granddaughter of the prophet; *Leylet-al-Mearag*, the ascension of the prophet; the Night of the middle of the month Shaaban, in which the destiny of every one is settled for one year; and the *Ramadan-Beyram*, or the feast that follows the great fast of the month Ramadan.

Church and State.

It is remarkable that, notwithstanding the implicit respect for religion which characterizes the population and the government, and the close relation between the church and state, and even the theoretic preference of the former that is implied in their theocratic form of government, the clergy are subordinate to the civil government. And this not by any spasmodic assumption of authority in the interests of public order, or as a temporary expedient, but habitually and legally as of a recognized right. Indeed, the civil authorities are apparently assumed to possess inherent, sacerdotal powers, as they may, and do, exercise priestly functions whenever they think proper. They control the ministering clergy, removing them for incompetency or misconduct, and superseding them when deemed necessary or expedient.

The Tolerated Religions.

There are seven of these, all of which are regarded by the government as independent religious bodies, entitled to use their own rules of internal administration:

1. **The Latin or Roman Catholic**, using the liturgy of that church, acknowledging the jurisdiction of the Pope, and comprising Greeks, Armenians, Bulgarians and Croats.

2. **The Orthodox Greek Church**, which recognizes the Patriarch of Constantinople as the highest ecclesiastical authority.

3. **The Armenian Church**, which has its own Patriarch, styled Catholicos, and in dogmas and practices closely resembles the Greek Church.

4. **The Syrian and Chaldean branch of Christianity**, using the Syriac liturgy of St. James, and differing in some dogmatic points from the other Christian churches of the East.

5. **The Maronites**, of Mount Lebanon, a peculiar community, and numbering perhaps 220,000 people, are essentially in dogmatic accord with Rome, but use the liturgy of St. Ephraem, a modification of the Syriac liturgy of St. James, and administer communion in both kinds. They are subject, ecclesiastically, to their own patriarch, who resides at the monastery of Kanobin, on Mount Lebanon.

6. **The Protestants**, of various names and forms of church government, are freely tolerated, and in no way interfered with by the civil authorities, but are allowed to prosecute their labors as seemeth good to them.

7. **The Jews**, under their Chacham Bashi, or head rabbi, are also recognized as entitled to the protection of the government, and the management of their own ecclesiastical affairs.

VII. EDUCATION.

For nearly four hundred years, or from the time of Mohammed II. (1451-81) until 1846, the Turkish system of education was that established by him. Its scope was not very comprehensive, being directed mainly to mastering the koran and interpreting its meaning with the help of the commentators. Among its highest flights was the investigation of such knotty points as whether a true believer should wash his feet in the morning or merely rub them with his hands. Outside the indoctrination in the teachings of the koran, so important in a religio-political or theocratic system of government

like the Turkish, some attention was paid to mental attainments of a general character. As the new method has not yet entirely supplanted the old, it will perhaps be well to give both.

SCHOOL SYSTEM OF MOHAMMED II.

Mohammed II. remodeled the cruder methods of education that preceded his time into what has now become itself the old system, since the elaboration in 1846, of a more perfect system of graded schools. His system comprised only two grades—*mektebs* and *medresses*.

Mektebs.—These were the elementary schools, which were provided in every town and almost every village in the empire. The education embraced the rudimentary elements hereafter described as now taught in the *salnamehs* of the modern system.

Medresses.—By this name were known the colleges or higher educational institutions. They were and are entirely under the charge of the ulema, or judicial and ecclesiastical hierarchy, and are attached to the great mosques. They are orthodox Islamite institutions and have their counterpart among ourselves in the various denominational colleges, with this difference, that, as in Turkey the church and state are not only united but a unit, they are also the state institutions for learning. No less than ten regular courses of study are pursued in these schools. These are grammar, syntax, rhetoric, the science of tropes, the science of style, philology, logic, metaphysics, geometry, and astronomy. The graduates receive the degree of *danischmend*, that is, gifted with knowledge.

Softas.—The graduates and pupils of these institutions, representing the educated orthodoxy of the empire, are known as softas. As for all political movements Constantinople is Turkey even more than Paris is France, the softas of the capital virtually represent the educated public opinion of the empire. They are the natural leaders of popular revolutions, and the political or religious discontent of the masses finds utterance through them. From the softas are selected the school teachers of the country, and they also furnish recruits for the *ulema*.

THE MODERN SYSTEM.

Within the last thirty years the whole educational system of Turkey has been remodeled, at least on paper; and now needs but time and opportunity to be thoroughly introduced and embodied in the institutions of the country, to insure for Turkey, after a generation or two, as well educated a population as the average of the nations of Christendom.

There are three grades of educational institutions provided for in the new system: primary, secondary and superior, each with two sections, as follows:

Primary.

Sibian comprises the *salnameh*, or elementary schools, and the *rukdiyeh*, or primary schools. In both the education is gratuitous, and, for the children of Mohammedans, compulsory in the elementary department, from six to ten years for girls, and six to eleven for boys.

Salnameh.—One for each quarter in a city, and one for each village, is the legal requirement. In Constantinople there are four hundred and seventy of these schools, viz.: Mohammedan, 280; Greek, 77; Armenian, 48; Jewish, 47; Roman Catholic Armenian, 8; Protestant, 5; Bulgarian, 4; Servian, 1. If the schools had been multiplied through the interior in the same ratio as at the capital, there would be no less than 24,500 primary schools in the empire, but the latest returns, twelve years old, give only 15,000 for the whole empire.

Rukdiyeh.—One for each five hundred houses is the legal provision, but they are only beginning to be established. In 1857 there were thirty-nine, while in 1874 the number had increased to three hundred and eighty-six, with an average attendance of fifty pupils each. The course covers four years, and comprises grammar, arithmetic, geonctry, geography, drawing, history and literature, besides one or more languages. The girls are also taught needlework, elementary music, and domestic economy.

Secondary.

Idadiyeh and *Sultaniyeh* are both comprehended in the second grade or department of public instruction.

Idadiyeh.—The law provides that there shall be one for each group of one thousand houses throughout the empire; as yet, however, there are none. The course is to cover three years, and to be open only to those who have passed an examination in the *rukdiyeh*. Theoretically it comprises Turkish literature, rhetoric and composition, French, the elements of political economy, algebra, natural history and physics, besides a more thorough mastery of the branches begun in the *rukdiyeh*.

Sultaniyeh, or lyceums, also remain to be developed. It is proposed that there shall be one for each vilayet at the local capital, a sort of provincial college, in which the course is to be three years, devoted to science and literature.

Superior.

Aliyeh, or schools of superior instruction, are the higher educational establishments of a specific character, such as the School of Administration, the Imperial Lyceum, the Robert College, and the University.

School of Administration has a two years' course for graduates of the *rukdiyeh*, who wish to qualify themselves for the position of governors, magistrates and officials of the minor districts, the higher positions being still reserved for members of the *ulema*. The studies are sacred and civil law, besides the higher branches already begun in the *rukdiyeh*.

Imperial Lyceum is a French college in Constantinople, under the inspection of the government, and for the benefit of all classes, irrespective of creed or nationality. The course is eight years, three in the preparatory and five in the collegiate department. The number of pupils is about four hundred and fifty; the professors are French, and the French language is used in all the classes.

Robert College is provided with an able corps of professors from our own country, supported by well qualified assistants, Turkish, Bulgarian, Armenian, Greek and French. The course is very comprehensive, including all the branches of a thorough English education, besides Greek, Latin, Turkish, Bulgarian, Armenian and French, and covers a period of four years in the collegiate, and as many in the preparatory department. Besides the branches enumerated, there are special classes for several others, and the student is allowed a large latitude in selecting such studies as he may prefer.

Medieme, or Medical College, was founded fifty years ago, and has produced the most satisfactory results. It has a preparatory and collegiate department, and gives a fair medical education. There are usually about twelve hundred students in both departments, of whom about three hundred graduate yearly.

Imperial University, not yet established, will comprise three schools: Literature, Political Economy, and Engineering.

From what has been said, it is quite clear that there has been a new departure in Turkey. The old subordination of secular teaching to religious instruction is likely to pass away, but such revolutions are necessarily slow, and the average educated Turk is still rather a learned bigot than an independent scholar.

LANGUAGE AND LITERATURE.

The Turkish is one of the Turanian idioms, and is chiefly divided into Eastern and Western Turkish. The former is mainly represented by the Uigur, an idiom but recently recognized not only to belong to the Turkic stock, but to be its most ancient representative. Its forms are fuller and more pure, albeit, to a certain extent, harder and rougher. Its alphabet is formed from the Zabian, out of which have sprung also the Mongol and Mantshu. Besides this, the Kiptchak, spoken in Kasan and Astrakhan, forms a principal branch of the Eastern Turkish, for which, however, but little has hitherto been done from a philological point of view.

Of much higher importance is the Western Turkish, or language of the Osmanlis, which, through the conquests of that race, has spread far and wide over the whole of Western Asia and various parts of Europe. The Osman or Western Turkish (emphatically Turkish) is more melodious and soft than the former, and so much mixed with foreign elements, chiefly Arabic and Persian, that, were it not for its grammar, which is purely Turanian, it could hardly be called an original language, but rather a conglomeration of the three respective idioms. Besides, it has also received a large increase of words from other Asiatic and European languages, the Chinese, Greek, and Italian.

Extent.—It is one of the most widely spoken idioms; Western Asia and the east of Europe use this tongue to a great extent for commercial and political transactions. The characters in which it is now written are no longer the original Uigur letters, but the Arabic, the twenty-eight characters of which have been increased by the four additional Persian characters—produced by further diæritical points, and a new one of their own, amounting in all to thirty-three, which are written from right to left, as is the case in almost all Semitic languages. But this alphabet is not well suited to a language composed, like this, of elements belonging to the three great families of speech, viz.: Semitic, Indo-European, and Turanic. Neither the vowels nor the consonants are adequately represented in all cases. Occasionally, however, it is also written in Armenian characters, which render its sounds much more faithfully.

Grammar.—There is no definite article or gender. The plural is shown by a final *lar* or *ler*, and the cases are formed by adding *ung*, *eh*, *i*, *den*, and *le* for genitive, dative, accusative, ablative and instrumental respectively; which are, in plural, affixed to the *ler* or *lar*. The adjective has no flexion, but is placed unchanged after the noun. Diminutives are formed, somewhat like in Italian, by suffixes. The comparative and superlative are formed by circumlocution. The personal pronouns are without gender, and their declension is like that of the nouns. Possessive pronouns are made by suffixes. The Turkish verb is of a very complex nature. There are seven kinds (active, passive, negative, impossible, causal, reciprocal, reflexive), all of which are formed by certain monosyllables affixed or prefixed. The root of the verb is the second person singular imperative, to which the infinitive affix *mak* or *mek* is joined. The moods and tenses are formed chiefly by the addition of the re-

spective forms of the auxiliary verb *olmak*, to be. Apart from this, there are special particles to express the optative, conjunctive, etc. Conjunctions are either formed by gerundives or possessive forms, or they are borrowed from the Persian and Arabic. Adverbs are formed by certain suffixes.

Composition.—The manner of constructing Turkish sentences is most peculiar: the genitive always precedes the nominative, and the verb always stands at the end. All this gives the Turkish style a peculiarly artificial and inverted appearance, and often a sentence cannot be in the least comprehended until it is quite finished. Oriental flourishes, and allegorical figures of speech, with which Turkish is very lavish, do not tend to facilitate the study of the language.

Original Literature.—This is to be found chiefly in the scanty remains of the Uigur period. That remote eastern branch of the Turkish family had, after their emigration from their homes, south of the Lake Baikal, to the Tangnu Tagh, played a foremost part in the contests and migrations of Central Asia, until they disappeared in the Mongol Empire about 1200 A. D. They were acquainted with Chinese literature, and had adopted the Buddhist doctrines to a certain extent, and their scanty literary relics bear traces of these influences. When, however, the Turks, in the eleventh century, began their conquest of Mohammedan Asia, they learned to appreciate the literature of Persia, then beginning to grow up in its full glory; and ever since, Turkish literature and Turkish language have retained a strong Persian impression.

Eastern Branch.—There are two literatures. The Eastern or Jagataian chiefly flourished between Timur's and Baber's time (1400–1530). Mir Ali Shir, the vizier of Sultan Hussein, is the most renowned poet of this period. He also collected the most ancient Jagatai poems. Sultan Baber, also belonging to this epoch, wrote memoirs of his life and time (translated into English), which are of considerable importance.

Osmanli Branch.—This is exceedingly rich, but hardly deserving the name of an original literature, it being, for the greatest part, a mere imitation of Persian and Arabic models. Of early writers, Sheikhî, a romantic poet and physician, and Soleyman Tchelcbi, deserve special mention. In the sixteenth century, the most flourishing period of Turkey, we find Meshîhi, the poet; Kemel Pasha Zedeh, the historian and jurist. In history, we have, besides analysts like Saad-ed-Din, historians like Mohammed Effendi. Of the same epoch is Lamîi, who excelled in many branches of literature, besides being an accurate translator of Persian poets. Fasli (d. 1563) and Balki, the chief of Turkish poets (d. 1600), conclude this period, which is followed by another of great activity, but of inferior rank. It boasts of Nebî, the poet; Nefî, the satirist; but above all, Hadjî Khalifah, the eminent historian, geographer and encyclopædist. Raghib Pasha stands out in the eighteenth century, together with Said Rufet Effendi, and a number of smaller writers. Little is to be told of the present stage of Turkish literature; but there is a great activity now visible in the province of educational works, and the reproduction of ancient writings; a feature which augurs well for the future.

VIII. INDUSTRIES, MANUFACTURES AND COMMERCE.

AGRICULTURE.

Agriculture is first among national industries, and is the mainstay of national prosperity. In Turkey it is much depressed through taxation and the frequent wars that devastate the most fruitful regions. It also suffers

from ignorance and a lack of enterprise on the part of the small proprietors and peasants. Notwithstanding these drawbacks, and the primitive methods still in vogue, the products of agriculture are very considerable, owing to the natural fertility of large stretches of terri-

tory in various sections of the empire. The grain raised in the valleys of the Danubian basin, and elsewhere both in Asiatic and European Turkey, is not surpassed by that of any other country; and the yield is very abundant. The butter is said to be excellent, and the cheese execrable, on the farms of Turkey. On the hillsides large flocks of sheep, and on the rougher mountain sides, numbers of goats, are bred, valuable for coarse wool and goat's hair, as well as for the flesh and skins which they yield. The mutton is said to be peculiarly delicate and savory. Bee culture also prevails to a great extent, and large quantities of honey and wax are consumed at home or exported every year. The raising of horses and cattle is pursued to a considerable extent, especially in Asia Minor. Cotton is grown to advantage and of a good quality, and was largely exported to Great Britain during our War of the Rebellion, but has since sunk back nearly into its original condition of merely supplying the home market.

Tenure of Land.

Land is held under four different kinds of tenure, viz.: *Miri*, *Vacouf*, *Malikaneh* and *Mulkh*.

Miri, or crown-lands, are held directly from the sultan, and on payment of certain fees may be cultivated by anyone, but without ceasing to belong to the crown.

Vacouf, or religious foundations, may be *Vacouf-Zarai*—founded on an original grant by the crown, when the property is entailed on the eldest surviving member of the holder's family; and *Vacouf-el-Zaramain*, or property bequeathed by private individuals. Turkey suffers through the unjust exemption from taxation of all property consecrated to pious uses.

Malikaneh, crown-grants, granted for services in war, are hereditary and exempt from tithes.

Mulkh, or freehold, may be purchased outright from the government, at a reasonable price; and is the most favorable form of tenure for the peasantry, but it does not exist to any large extent, owing to the poverty of the agricultural producers.

Rayahs.

These are the subject races, or infidels as distinguished from the faithful Mohammedans or Mussulmans. They are all subject to the capitation tax for exemption from military duty. They are mainly Greeks, Slavs, Armenians and Jews. The Slavs are chiefly agriculturists, the Greeks foreign merchants, and the Armenians inland traders, while the Jews to a large extent do the banking and note-shaving of the country. The term "rayahs" is, however, loosely applied to the agriculturists of the country, who are more properly designated as *yeradjis* or tenants, and *chiffjis* or laborers.

MANUFACTURES.

Manufactures are still more backward than agriculture; but several of the simpler kinds, based on the natural products of the country, are well known and ex-

tensively practiced for home consumption and the foreign market. The products are olive oil, dried figs, raisins, honey, wax, silks, red cloth, dressed skins, goat's hair, wool, dye stuffs, carpets, embroidery, essential oils, attar of roses, saddlery, swords and shawls, besides the famous Turkey leather. The method of preparing this leather, more generally called Turkey Morocco in this country, has hitherto eluded the ingenuity of outsiders; and it is not determined whether its superiority consists in the texture of the skins or in the manner of dressing and dyeing. A good quality of cotton thread is manufactured at Adrianople and elsewhere, and the printed muslins of Constantinople possess no little merit; but in most if not all kinds of manufacture, the empire is far behind the nations of Western Europe, and is yearly deteriorating. Mr. Farley, in his "Modern Turkey," says:

"The manufactures in steel, for which Damascus was so famous, no longer exist; the muslin looms of Scutari and Tirnova, which in 1812 numbered two thousand, are now reduced to less than two hundred; the silk looms of Salonica, numbering from twenty-five to twenty-eight in 1874, have now fallen to eighteen. Bagdad was once the center of flourishing trades, especially of calico printing, tanning and preparing leather, pottery, jewelry, etc. Aleppo was still more famous for its manufactures of gold thread, of cotton tissue, cotton and silk, silk and gold, and pure cottons, giving occupation to more than forty thousand looms, of which at present there remain only about five thousand.

"Now Sheffield steel supplies the place of that of Damascus; cloths, and every variety of cottons, have supplanted silk; English muslins are preferred even to those of India; and the shawls of Persia and Cashmere have given place to those of Glasgow and Manchester."

TRADE AND COMMERCE.

It will be noticed that the maritime frontier of Turkey is very extensive. It embraces long sweeps of coast along the Adriatic, the Ionian, the Archipelago, the Marmora and the Black Seas. No country is more favorably situated for commerce than Turkey, and no city commands a better location than does its capital, Constantinople; but through the "proud indolence of the Turk," or perhaps because of long ages spent in the more simple avocation of feeding flocks, the trade and commerce of Stamboul and the rest of the empire are far behind what they would be in the hands of a more enterprising people.

There are no official returns of the inland trade or foreign commerce of the empire. Commercial intercourse is mainly with Austria, Greece, Italy, France, Great Britain and Russia in Europe, besides Persia and Egypt, in Asia and Africa, respectively. The great centers of foreign commerce are Constantinople, Smyrna and Trebizond. Inland trade is much obstructed by the absence of good roads, though of late some efforts have been made to improve the condition of the country in that respect. The ocean carrying trade is divided thus: 22 per cent. British, 18 Italian, 17 Austrian, 16 French, 13 Greek, and the remaining fourteen divided between Turkey herself, Russia, the United States and several less important countries.

The mercantile shipping of the empire, exclusive of the coasting trade, which counts about 150,000 tons, is only 40,000 tons, of which 4,000 is represented by steamers.

Railways, Telegraphs and Postoffices.

There are only 450 postoffices in this immense empire, while the United States, with but little more popu-

lation, has 34,300. The length of its railways is 1,137 miles, or but little more than one-sixtieth of the railroad mileage of the United States. It has 17,618 miles of telegraph lines and nearly twice as much of wires, but this has been largely due to international necessities, and one-ninth of all messages, in 1874, were international, being nearly 103,000 in number. There are at present 400 telegraph offices in the empire.

IX. FORM OF GOVERNMENT.

Until 1876, the form of government prevailing in Turkey had but little in common with the usages of the more western countries, being purely oriental in type. Its cardinal principle has been the paternal, or the concentration of the whole machinery of government, executive, judicial and legislative, in the sovereign. Civil, military and religious jurisdiction alike proceeded from that central fountain. The power of the empire, of every name and nature, was manipulated by him through his favorites; and he was also lord paramount of every inch of land within its borders.

TITLES OF THE SOVEREIGN.

The Turkish sovereign is known primarily by the usage of the West, as the Sultan, meaning strong, hard, or solid; and Grand Seignior (lord). He is also known, especially among his Mussulman subjects as *Padishah*, "father of kings" or "powerful king," *Caliph*, "successor of the prophet," *Zilallah*, "shadow of God," *Alemphenah*, "refuge of the world," and *Imam-ul-Moslemin*, "pontiff of Mussulmans."

That he is supposed to reign by divine right is stating the doctrine mildly. By all devout Mussulmans he is believed to be the divinely constituted head of true believers everywhere. Many of the learned doctors of Islam have even taught that he could do no wrong. Still some sultans have been deposed and put to death under the leadership of orthodox revolutionists, which shows that in Turkey as elsewhere religion is stronger than the sentiment of loyalty. The Turkish government might be characterized as a despotism tempered by rebellions and assassinations, but that in such an epigrammatic description the definition is more pointed than truthful. For even before the recent attempt at constitution-making, and indeed from the beginning of their history as a nation, there have been several well-recognized restrictions on the absolutism of the *padishah*.

Decrees of the Sultan.

Hatt-i-Humayun, or "sublime ordinance," means a political manifesto or proclamation, a sovereign state-paper relating to important interests in the civil administration.

Hatt-i-Sheri, or "venerable ordinance," implies a sacred decree or one pertaining to religious affairs.

Iradeh is a personal decree relating to matters within the prerogative of the sultan.

Firman is a decree issued by the sultan with the sanction of the Court Council. It has at once the force of law, being found by the proper official to be in accord with the koran before being passed.

Checks on Despotism.

1. **The Koran**, or Mohammedan bible, is the accepted basis of all principles of government; and any wide departure from its teachings would involve the innovating sultan in a very unequal contest against the religious convictions of the whole race to which he belongs, and from whose support alone he derives all power or possibility of retaining his throne.

2. **Multeka**, or collection of the traditional sayings and doings of Mohammed, constitutes a second exponent of the great principles of life and government, alike for the sultan and people in Turkey.

3. **Kanun-Nameh**, or collection of sovereign decrees, holds the highest place among purely human codes, the other two being regarded as of divine origin. The *kanun-nameh* was compiled and issued by Sultan Solymán the Magnificent in 1525. It embraced the *Hatt-i-Sheris*, or "Sacred Decrees" of his predecessors, and his own to the year of issue.

4. **Ulema**.—This Arabic word means "the learned," and the institution represented is one of the most peculiar in the world. The body of men it includes may perhaps be best characterized as the religio-judicial hierarchy of the empire. The nearest analogy to it among the western nations would be found in the Papal government before Pope Pius lost his temporal power. Or if one were to imagine the Church of England and the whole judiciary of that kingdom united in one body, with supreme judicial as well as ecclesiastical powers vested in the archbishop of Canterbury, it would represent something like what the *ulema*, with its head, is to Turkey. It would, however, be still necessary to remember that, in the theocratic system of the Turks, the interpretation of the laws, or the legal administration of the

government, is as sacred as the sacerdotal functions of prayer or preaching, and even outranks them. Accordingly the *ulema* embraces both classes, and, itself recruited from the *softas*, but a long, specific course of theology or theological jurisprudence, and several examinations, are required before the graduate of the *medresseh* can be admitted into the *ulema*.

All members of the *ulema* are exempt from taxation, from capital punishment, and even from degrading punishment of any kind.

DIVISION OF GOVERNMENT.

Subordinate to the sovereign, four classes of authorities, besides the army and navy, may be distinguished, viz: the judicial and ecclesiastical, which are united under one head, the sheik-ul-Islam, the ministerial, or "dignities of the pen," and administrative, or "dignities of the sword."

RELIGIO-JUDICIAL HIERARCHY.

• For greater precision the several grades of each class will be given separately:

Sheik-ul-Islam.

This dignitary, whose title denotes the chief of Islam (Mohammedanism), is the head of the *ulema* or religio-judicial hierarchy of the empire. He is appointed by the sultan with the concurrence of the *ulema*, and may not be put to death by the reigning sultan, but is liable to deposition and banishment by him, and to execution by the succeeding sultan.

He is also styled the grand *mufti*, which defines his supreme judicial position; but sheik-ul-Islam is the more comprehensive designation, as it conveys the idea of religious as well as judicial supremacy; Islam is one system of law and religion.

Fetwa.—This is the name of the authoritative decision—unconditionally authoritative, and without appeal—of the sheik-ul-Islam as the supreme interpreter of the civil and ecclesiastical laws of the empire. The theory of his office is that he will decide according to the laws, with a view to maintain the faith in its original purity and integrity, irrespective of any and all influences to the contrary. How far this is practicable it is left to the judgment of the reader to determine; but there is no reason to think that these sheiks have been more amenable to outside pressure than the chief-justices of other nations.

The *fetwas* are generally antiprogressive, being based upon the assumed divine revelations of the koran. It is generally charged that the *fetwas* are often unprincipled decisions; that one, for instance, declared a treaty with unbelievers invalid if the faithful would be benefited by its infraction; and another, that a truce with heretics was binding only until the orthodox had recovered strength to renew the conflict. On the other hand, it is related to the credit of the institution that a sheik-ul-

Islam being once asked, "If eleven Mussulmans, without just cause, kill an infidel (Christian) who is the subject of the *padishah*, and pays tribute, what is to be done?" is said to have replied, "Though the Mussulmans should be a thousand and one, let them all die."

The sultan can neither declare war nor conclude peace without the *fetwas* of the sheik-ul-Islam. Nor, in the event of a successful revolution, can the change be deemed legal until sanctioned by a *fetwa*.

Judges.

Kadiasker.—There are two of these, called respectively of Anatolia and Roumelia, that is of Asiatic and European Turkey.

Mufti.—This is the supreme judge of the *vilayet* or viceregal province, corresponding broadly to our supreme judges of the several States.

Mollah.—A judge of the superior court, having legal jurisdiction over a *sandjak*. There is, however, a higher class of *mollahs* not differing from the others in degree of jurisdiction, but only in the greater dignity of the cities where they have the honor to preside.

Great Mollahs.—Of these there are nine, holding jurisdiction over the nine preëminent cities of the empire, which are as follows:

Three religious capitals: Mecca, Medina, Jerusalem.

The capitals of the three earlier caliphates: Damascus, of the Omniade; Bagdad, of the Abbasside; Cairo, of the Fatimite.

Three successive capitals of the Osmanli dynasty: Brusa, Adrianople, Constantinople.

Kadi.—This is the local judge of a *kaza* or district or of a town.

Mouktar, with the *demogerontes* (see p. 29) corresponds to our justices of the peace.

Ecclesiastics.

Sheik, or chief, is the head clergyman and preacher attached to the larger mosques.

Khatib is the next in rank to a sheik in the ecclesiastical hierarchy.

Imam, next in rank to the *khatib*, reads the public prayers.

Muezzin, next to the Imam, calls to the *namaz* (prayers, five times a day), from the minarets.

EXECUTIVE DEPARTMENT.

The Ministry, or Cabinet, of the sultan, is divided into three classes, or groups, known as the "Dignities of the Pen;" and the actual civil administration, coming in direct contact with his subjects, is similarly grouped into three "Dignities of the Sword."

Dignities of the Pen.

1. Grand Vizier.—This functionary is at the head of the civil administration of the empire, and corresponds broadly to the British premier. His official headquarters are at the Sublime Porte; indeed, for all

political purposes, it is supposed to be where he is, and his is the first of the dignities of the pen. The department comprises the ministry of executive acts (his own), ministry of the interior (his *mustechar*, or counselor's), and that of the *reis effendi*, or of foreign affairs.

The grand vizier, different from the sheik-ul-Islam, is liable to be put to death by the sultan, but more frequently is banished, and oftener still is simply deprived of office. In recent times especially, the average duration of office has been very short, there having been no fewer than twelve changes in the last four years, 1873-7. Still, while in office, he is the actual executive head of the nation, discharging his functions, however, in the name of his master, the sultan. He presides over the privy council in the absence of the sultan.

There are six under-secretaries in this first dignity of the pen, one of whom, at least, deserves mention:

Kanundji, as the name implies, is the canon-man, or one well versed in the canon law of the empire. It is his duty to see that the decisions of the ministers are in conformity with the koran. He is also custodian of the original decisions and decrees. The nearest to a counterpart of the *kanundji*, in our system, is the attorney-general.

Divan Humayun, or "Illustrious Divan," called also *Medjliss-i-Khass*, or Court Council, is equivalent to the British privy council, or our cabinet, and embraces the following twenty-two officials: *Sardazan*, or Grand Vizier; *Sheik-ul-Islam*, or Grand Mufti; *Seraskier*, or Minister of War; *Capidan Pacha*, or Minister of Marine; *Reis Effendi*, or Minister of Foreign Affairs; *Mustechar* (Counselor, that is, of the Grand Vizier), or Minister of the Interior; *Defterdar*, or Minister of Finance; Minister of Justice; Minister of Instruction; Minister of Commerce; Minister of Public Works; Minister of Police; Minister of Vacoufs; President of Council of State; Vice-President of Council of State; one other member of Council of State; Director-General of Indirect Contributions; Director-General of Archives; Prefect of Constantinople; three members, representatives of certain other councils.

2. Defterdar, or Minister of Finance, and his subordinates, constitute the second dignity of the pen. He has his "porte," or department, which, in the absence of any distinctive epithet, might not inaptly be styled the Inscrutable Porte, for the condition of the Turkish finances is "what no fellah can find out." Among other officials of importance, this department embraces the Keeper of the Great Seal.

3. Khizlar-agma, or Chief of the Eunuchs, holds the third of the great dignities of the pen. His department includes the commandants of the pages and cham-lains, of the guards of the gardens, bearer of the prophet's standard, prefect of the markets, treasurer of the palace, and grand master of the court. The *khizlar-agma* ranks as field-marshal, and is sometimes of equal influence with the grand vizier, his free access to the

powers behind the throne giving him special opportunities.

All these "dignities of the pen," instead of being formally arranged in three groups, are of late years getting to be regarded, like the ministries or departments of other countries, each by itself, as the department of finance, of foreign affairs, etc., of which there are about twelve in all.

Valida Sultana is the title of the mother of the reigning sultan, a Turkish queen-dowager, whose husband may, or may not, have reigned, according to the Turkish law of succession. (See "Harem of the Sultan," p. 19.) She is generally a personage of great influence in the affairs of Turkey, after the accession of her son, irrespective of her previous relations to politics. The filial reverence for motherhood, strong everywhere, is especially so in Turkey, and the mother of each new sultan becomes at once the great domestic power behind the throne.

Dignities of the Sword.

These are the executive officers of the three different grades of territorial jurisdiction, subordinate to each other, as follows:

Vali or viceroy, *Mutessarif* or governor, *Kaimakam* or sub-governor.

Administrative Divisions.

For convenience of administration the empire is divided into *vilayets*, *sandjaks* or *livas*, and *kazas*.

Vilayet, or government of a *vali*, is the largest administrative division of the Turkish Empire. The *vilayets* are of varying dimensions according to geographical position, political importance, old associations or other cause. They are at present twenty-nine in number besides Constantinople, which with its suburbs in Europe and Asia constitutes a separate government under the prefect of the city. Of that number, ten belong to Europe, sixteen to Asia and three to Africa.

Eyalet was the older name for the same division, but it has been displaced since 1864 by the word *vilayet*, which was then adopted.

Sandjak, meaning literally a banner, denotes in this connection a province of the *vilayet*, whose *mutessarif* or governor, equivalent to the English banneret of feudal times, was entitled to a banner in battle.

Liva is synonymous with *sandjak*, and is fast displacing it in use as the feudal aristocracy and feudal terms disappear from Turkey. The number of *livas* in 1864 was one hundred and twenty-three.

Kaza is a district or subdivision of *liva*, and derives its name from *kadi* or *kazi*, a district judge, signifying broadly such territory as one judge could conveniently administer justice for. In a country of poor roads and no railroads, at the time when thus districted, the area could not be very extensive. It generally embraced more than one town, and several villages. The civil administrator or executive officer is a *kaimakam*.

Government of the Vali.

As has been intimated, the *vali* is the chief executive officer, and represents his sovereign within his *vilayet*. He is intrusted with the execution of the laws, the sentences of the courts, and the preservation of peace. He is appointed by the sultan. His superior assistants are under his control, but are themselves appointed from Constantinople, and are to that extent independent of him, and a check on his abuse of power.

Muavin is the name of the official who represents the *vali* in his absence—his substitute or, as we would say, the *vice-vali*.

Defterdar, literally the bookkeeper, is the accountant-general of the *vilayet*, and is intrusted with all its financial affairs. He is subordinate to the *vali*, but responsible to the department of finance at the capital.

Mektebji is the chief secretary of the *vali* and has charge of all official correspondence and documents.

Reis Effendi, local secretary of foreign affairs, has charge of the relations of foreigners and travelers with the local authorities.

Besides, there is a host of other officials in charge of public instruction, roads, surveys, agriculture, trade, census records and the police, all subordinate to the *vali*.

Medjliss-i-idareh.—The administrative council of the *vali* is known by this name. It comprises himself, the chief *mollah* or judge of his *vilayet*, the director of finance, the secretary and foreign secretary above mentioned, the ecclesiastical heads of the Mohammedan and non-Mohammedan communities, and four members—two Christian and two Mohammedan—elected by the inhabitants.

The *liras* and *kazas* have similar officials and councils to those of the *vali*; they are, within their respective borders, but smaller copies of the *vilayet*.

Communal Government.

Nahieh is the name for the smallest territorial district known to the administrative divisions of Turkey. It corresponds to the French commune, and broadly to our township. It comprises two hundred houses in a village or on farms, or both combined.

Mudir, or mayor, from which the name is derived, is the chief officer of the *Nahieh*, and is elected annually by the inhabitants of his commune, subject to the approval of the *vali*. He is subordinate to the *kaimakam* of the district.

Muavin is the name of his alternate, or vice-mayor. Where the community is Christian, both are Christians; where mixed, the majority gets the *Mudir* and the minority the *Muavin*.

Medjliss-Nahieh, or Communal Council, comprises not less than four nor more than eight tax-payers elected by the people. They must be thirty years of age, and subjects of the sultan, and tax-payers to the extent of four dollars (one hundred piasters) at least. They are taken equally from both religions where the community is mixed, and from the prevailing religion where there is only one.

Mouktar is also a kind of sub-mayor, or local mayor, of each community of about twenty houses. He has a council known as *demogerontes*, or elders of the people, retained from ante-Turkish times, a survival of the old Greek, Byzantine, or East-Roman Empire. The Mohammedan *imam*, or Christian priest, according as the one or the other religion prevails in the village, is *ex officio* a member; and there are from three to twelve other members, elected annually by the inhabitants. The *mouktar* and his council assess the taxes, and are responsible for their collection.

TITULAR DISTINCTIONS.

Pacha or *pachah*, meaning literally “foot of the shah” or sovereign, as if to go for him where he cannot

go in person, is the highest of the personal dignities known in Turkey. The title is neither hereditary nor attached to any particular class of officers, but nearly all the chief officials—civil, military, ministerial and diplomatic—receive it as a mark of social distinction. It is also conferred at the discretion of the sultan on any of his subjects for distinguished attainments in literature or other pursuit.

A military *pacha* is entitled to a banner ornamented with two horse-tails, and is thence known as a “*pacha* of two tails.” A *pacha* of more extensive jurisdiction, as the *kadiasker* of Europe or Asia, may flourish three horse-tails on his standard.

Bey or *beg* seems to be analogous to lord, and denoted especially in earlier times of Turkish dominion a chieftain entitled to a standard with one horse-tail. His *bey-lik* or territory was the fief for which he was required to render military service, at the head of his men. In the civil administration as well as in the army and navy it is now often given to the subordinate officers, as to governors, colonels, naval captains. It is also sometimes conferred on persons who have achieved some distinction in private life.

Beyler-Bey or *bey of beys* has been displaced by *pacha* of three tails. In feudal times it denoted one that had several *beys* under his command. The title still survives as one of the distinctions of the ruler of Tunis, though much better known in the abbreviated form of *bey* only. It also belongs to the two peculiar Turkish officials known as the *kadiaskers* of Anatolia and Roumelia, a sort of supreme judicio-military commanders of Asiatic and European Turkey.

Effendi, borrowed from modern Greek, means literally an autocrat, commander or author, and is a title of respect corresponding to our master or sir, and more especially applicable to gentlemen of learning.

Agha, meaning apparently a chief or leader, is applied to various officials, civil and military; and, not unlike our “colonel,” in colloquial courtesy is given to any individual of distinction whose appropriate title is unknown.

Bash, meaning head, appears frequently in compound words as *Chodja-Bashi* or *Hodya-Bashi*, which literally means head instructor, and is used in the sense of representative man or trustee of the village or community; *Chacham-Bashi*, head-rabbi of the Jews, and the like.

CONSTITUTIONAL GOVERNMENT.

Toward the close of the Crimean War the influence of the western allies of the Porte gave rise to an attempt at constitutional government in Turkey. The Sultan Abdul-Medjid, by his *Hatt-i-Humayun*, or Illustrious Decree of February 18, 1856, issued the first Turkish model of what is known to the West of Europe and to America as a constitution. Abdul-Hamid II. issued the second one in November, 1876.

The New Constitution.

This was formally adopted December 23, 1876, and is substantially as follows:

The indivisibility of the Ottoman Empire. The sultan, the supreme caliph of the Mussulmans and sovereign of all the Ottoman subjects, is irresponsible and inviolable. His prerogatives are those of the constitutional sovereigns of the West. The subjects of the empire are called, without distinction, Ottomans. Individual liberty is inviolable, and is guaranteed by the laws. Islamism is the religion of the state, but the free exercise of all recognized creeds is guaranteed, and the religious privileges of the communities are maintained. No provision investing the institutions of the state with a theocratic character exists in the constitution. The constitution establishes liberty of the press, the right of petition to both chambers for all Ottomans, liberty of education, and the equality of all Ottomans before the law. They all enjoy the same rights, and have the same duties toward the state. Ottoman subjects, without distinction of religion, are admitted to the service of the state. Taxation will be equally distributed; property is guaranteed, and the domicile is declared inviolable. No person can be taken from the jurisdiction of his natural judges. The council of ministers will deliberate under the presidency of the grand vizier. Each minister is responsible for the conduct of the affairs of his department. The Chamber of Deputies may demand the impeachment of the ministers, and a High Court is instituted to try them. In the event of the chamber adopting a vote hostile to the ministry on any important question, the sultan will change the ministers or dissolve the chamber. The ministers are entitled to be present at the sittings of both chambers, and to take part in the debates. Interpellations may be addressed to the ministers. Public functionaries will be appointed in conformity with the conditions fixed by law, and cannot be dismissed without legal and sufficient cause. They are not discharged from responsibility by any orders contrary to law which they may receive from a superior. The General Assembly of the Ottomans is composed of two chambers, the Senate and the Chamber of Deputies, who will meet on the 1st of November in each year, the session lasting four months. A message from the sultan will be sent to both chambers at the opening of each session. The members of both chambers are free with regard to their vote and in the expression of their opinions. Electors are prohibited from imposing binding engagements upon their representatives. The initiative in proposing laws belongs in the first place to the ministry, and next to the chambers, in the form of propositions. Laws must be first submitted to the Chamber of Deputies, then to the Senate, and finally to the imperial sanction. The Senate is composed of members nominated by the sultan, and chosen from among the most eminent personages in the country. The Senate votes the laws already passed by the

Chamber of Deputies, and returns to the latter, or rejects, any provisions contrary to the constitution or to the integrity or safety of the state. In the event of a dissolution of the Chamber of Deputies, the general elections shall be held and the new chamber meet within six months from the date of dissolution. The sittings of the Chamber of Deputies are public. The deputies may not be arrested or prosecuted during the session without authority from the chamber. The chamber votes the laws article by article, and the budget by chapters. There is to be one deputy for every fifty thousand inhabitants, and the elections will be made by secret ballot. A special law will determine the mode of election. The mandate of a deputy will render him ineligible for any public office, except for a ministry. Each legislature will continue for a period of four years. The deputies will receive 4,600 francs for every session, which will last from November to March. The senators are appointed for life by the sultan, and will receive 2,300 francs monthly. Judges are irremovable. The sittings of the tribunals are public. The advocates appearing for defendants are free. Sentences may be published. No interference can be permitted in the administration of justice. The jurisdiction of the tribunals will be exactly defined. Any exceptional tribunals or commissions are prohibited. The office of public prosecutor is created. The High Court, which will try ministers, members of the Court of Cassation, and other persons charged with the crime of *lese majeste*, or of conspiracy against the state, will be composed of the most eminent judicial and administrative functionaries. No tax can be established or levied except by virtue of a law. The budget will be voted at the commencement of each session, and for a period of one year only. The final settlement of the budget for the preceding year will be submitted to the Chamber of Deputies in the form of a bill. The Court of Accounts will send every year to the Chamber of Deputies a report upon the state of public accounts, and will present to the sultan, quarterly, a statement showing the financial condition of the country. The members of the Court of Accounts are irremovable. No dismissal can take place except in consequence of a resolution adopted by the Chamber of Deputies. The provincial administration is based upon the broadest system of decentralization. The Councils-General, which are elective, will deliberate upon and control the affairs of the province. Every canton will have a council, elected by each of the different communities, for the management of its own affairs. The communes will be administered by elective municipal councils. Primary education is obligatory. The interpretation of the laws belongs, according to their nature, to the Court of Cassation, the Council of State, and the Senate. The constitution can only be modified on the initiative of the ministry, or of either of the two chambers, and by a vote of both chambers, passed by a majority of two-thirds, and sanctioned by the sultan.

X. TAXATION, REVENUE AND EXPENDITURE.

The subjects of the Sublime Porte suffer perhaps more from the burdensome and excessive method of tax-gathering than from any abnormal excess in the amount, though even in this respect they are not at all behind other highly privileged nations.

The taxes of a district are sold out in the lump to some speculator who can supply the needed funds. These are known as farmers of the revenue, and not infrequently each of these sells again to one or more parties, who in turn do the same, until there are often three profits made on what the people pay for the support of the government. No state official is allowed to bid for the taxes. The chief taxes are the following:

Ashir, or tithes. This covers the agricultural products of all arable lands, such as the cereals, cotton, tobacco, grapes, olives and the like. On grain the tax is generally paid in kind, but on most of the other products, in money on an estimated cash value.

Sayme, or tithes of sheep, goats and swine, is a substitute for the *ashir*, and when paid in kind is every tenth sheep, goat or swine, but is usually paid in money on the basis of one-tenth the average cash valuation.

Verghi is the property tax, and is a *temrak-verghi*, or tax on real estate, or *timmetou-verghi*, or income tax. The former is divided into two items, viz: four-tenths of one per cent. of the estimated fee-simple of all houses and lands; and four per cent. of all the rent if sublet and not subject to tithes. Six times the annual produce is assumed to represent the fee-simple of an estate. The income tax is three per cent. on all gross profits from invested capital, any industry or trade and even from manual labor. The day laborer pays 30 piasters, or about a dollar and a quarter of our currency; the journeyman artisan from two to five times as much; the other classes according to their estimated income. The exempt are all members of religious orders, school-teachers, parish doctors, hospital attendants and female servants, as well as all whose salaries or incomes are derived from charitable endowments.

Bedel, or tax for exemption from military duty, is levied only on the non-Mohammedan population, and is based on the following rather liberal computation. The military quota or annual levy throughout the empire is one recruit to one hundred and eighty-two (1: 182) adult males, or eleven in two thousand. The Christian and other non-Mohammedan populations are exempt from this levy, and pay, instead, a compensation of five thousand piasters or about two hundred dollars in gold for each recruit. This is about a dollar and ten cents yearly for each adult male, while the Mohammedan has to pay from two to five hundred dollars for a substitute.

There are some minor taxes, such as stamps, title-deeds, contracts and the like, but they are moderate, and do not call for notice. (See Table of Revenue.)

Customs or Duties on Exports and Imports.

The tariff on imports, and until 1869 on exports, and even on domestic commerce or the transfer by water of native products from one part of the empire to another, is eight per cent. *ad valorem*. On exports, foreign and domestic, the duty now is only one per cent.

Considering the commercial importance and great extent of the empire, its revenue from customs should be much greater than it is. The collectors of customs have been too much open to the influence of *backshish*, or gratuities (which may be regarded in the case of public officials as simply a euphemism for bribes) not to seriously diminish the returns. Add to this the old system of farming the customs, which has but recently been abolished, and it will be seen how Turkey, despite her extensive commerce, has received a very inadequate revenue from her exports and imports.

Table IV. Revenue, 1876.

(GOLD VALUES.)

Ashir, or Tithes.....	\$33,824,600
Sayme, or sheep tax.....	7,977,981
Verghi, or property tax.....	12,344,500
Bedel, or exemption tax.....	3,110,500
Customs or duties.....	8,067,600
Tobacco.....	6,415,200
Spirits.....	1,555,200
Silk.....	213,840
Title-deeds.....	3,751,920
Stamps.....	1,166,400
Contracts.....	194,400
Patent taxes.....	622,180
Judicial taxes.....	566,442
Miscellaneous taxes.....	1,852,632
Sundry extraordinary receipts.....	8,038,750
Tributes:—	
From Egypt.....	3,313,646
From Roumania.....	176,735
From Servia.....	101,623
From Samos.....	17,667
From Mt. Athos.....	3,184
Total.....	\$93,316,000

Table V. Expenditures, 1876.

(GOLD VALUES.)

Interest on foreign debt, with sinking fund.....	\$ 28,006,040
Charges on general debt.....	14,808,369
Interest on floating debt.....	5,386,532
Interest on various advances.....	4,807,862
Interest on guarantees to railways.....	958,334
Civil list and endowments.....	7,750,417
Annuities.....	4,455,240
Restitutions.....	27,216
Ministries:—	
War.....	15,174,514
Interior.....	10,722,112
Finance.....	3,589,518
Foreign Affairs.....	680,400
Marine.....	3,110,400
Public Instruction.....	493,900
Public Works.....	434,873
Commerce.....	103,965
Ordnance.....	3,110,400
Administration of customs.....	3,231,589
Administration of forests.....	785,200
Police department.....	684,404
Health department.....	332,000
Judicial salaries.....	1,782,235
Postoffices and telegraph lines.....	1,661,730
Total.....	\$112,187,340

Table VI. Foreign Loans.

Date.	Amount.	Rate at which sold.	Net Amount.	Rate of Interest	Interest equalizes net proceeds in
1854	£ 3,000,000	80	£ 2,400,000	6	1868
1855	5,000,000	102.5	5,125,000	4	1882
1858	5,000,000	85	4,250,000	6	1873
1860	2,070,000	62.5	1,293,750	6	1872
1862	8,000,000	68	5,440,000	6	1874
1863	8,000,000	66	5,280,000	6	1874
1865	36,363,363	47.5	17,272,597	5	1875
1865	6,000,000	65.5	3,930,000	6	1876
1867	2,500,000	63	1,575,000	6	1878
1869	22,222,220	60.5	13,444,443	6	1879
1871	5,700,000	73	4,161,000	6	1883
1872	11,126,200	98.5	10,959,307	9	1883
1873	28,000,000	58.5	16,380,000	8	1885
1874	40,000,000	43.5	17,400,000	5	1882
	£ 182,981,783		£ 108,911,097		

Floating Debt.—This debt is variously estimated at nine, thirteen, thirty, and fifty millions sterling.

Taking the average of the four estimates, or £25,500,000, and adding it to the foreign, Turkey's total debt is nearly £210,000,000, or roundly \$1,000,000,000.

It will be seen from the above table that £74,000,000 have been consumed in discounts, the bonds selling at an average of only 69.57 per cent.; and that in about thirty years from the date of the first loan they will have paid in interest all that they actually received on all the loans. Though the average rate of interest is but a small fraction over 6 per cent. (6.07), the total interest due each year is about \$60,000,000, which is about two-thirds of the revenue from all sources, above given. Hence the Turks will be compelled to repudiate their public debt, or sell a portion of their territory. The deficit for the year before the war (1876) was over \$20,000,000; and, unless relieved by the "Treasury of Islam," or the devotion of the Mussulman population, a year of war, or less, will make the government hopelessly bankrupt.

XI. THE ARMY AND NAVY.

THE ARMY.

By the ordinances of 1871, the army of Turkey consists of three classes: the Active, the Reserve, and the Sedentary, besides auxiliaries. After four years' service in the Active army, or Nizam, a soldier is entitled to return home, but with the liability of being called upon to take his place at a moment's notice for two years more, if needed. At the close of these six years he goes into the Reserve class, which has two sections, of three years each. They are required to turn out for drill one month in the year in times of peace, and receive pay for that service. In time of war they must be ready to take the field in fourteen days. The full complement is about 192,000 men. For eight years longer, or twenty in all, the Turkish soldier is liable to duty in the Sedentary class, in case of war. This Sedentary force is estimated at 200,000 available men.

Table VII. The Turkish Army.

Class.	Peace.	War.
Infantry.....	100,800	117,360
Cavalry.....	17,280	22,416
Field Artillery.....	7,800	7,800
Artillery in Forts.....	5,200	5,200
Engineers.....	1,600	1,600
Detached troops—		
In Candia.....	8,000	8,000
In Tripoli.....	4,000	4,000
In Tunis.....	4,000	4,000
Totals.....	148,680	170,376
Reserves.....		102,000
Sedentary.....		200,000
Auxiliaries.....		75,000
Irregulars.....		87,624
Total.....		725,000

The army is recruited by volunteer enlistments, and, when necessary, by conscription. The government is able to supply substitutes at a fixed rate, if the drafted prefer to pay rather than to serve. The conscription affects only the Mohammedan population, but all others have to pay an exemption tax of about twenty-five cents per head. The returns from this source are about \$3,000,000 annually. (See Bedel, under Taxation.)

Bashi-Bazouks.

This term denotes light-headed—the title might well be changed to light-fingered and heavy-handed—and is applied to an irregular arm of the Turkish military service, mostly infantry. They are more celebrated for their marauding and butchering propensities than for soldierly prowess. They are mostly wild, turbulent gangs of Asiatic freebooters, who, under some popular leader of their own race, take service in the Turkish army for pay and plunder. Their protection is but little less disastrous than their enmity, and the peaceful subjects of the empire, more especially the Christian portion of them, dislike the Bazouks almost as much as the Turks do the Russians.

Irregular Cavalry.

The irregular cavalry is composed of the contingents supplied by the semi-independent tribes of Arabs, Kurds, Druses, Turkomans and Circassians that acknowledge the sovereignty of the sultan. Like the Bazouks they serve under chiefs of their own tribe or nation, but they are more amenable to discipline and therefore a more valuable arm of the service. The Cir-

cassians, however, are credited with being still more light-fingered than the Bazouks. They vaunt themselves on having developed stealing into a fine art.

Army Organization.

Exclusive of the sultan, who is commander-in-chief of everything in Turkey, and of his grand vizier, who is his *alter ego*, and the *seraskier* or minister of war, who represents the sovereign directly to the soldiers, the following table gives the regular gradation, pay and rations of officers and men in the Turkish army. The pay is computed on the basis of four cents of our money to each Turkish piaster.

Table VIII. Rank and Pay of the Army.

Rank.	Pay Per Month.	Rations Per Day.	Forage Rations Per Day.
Field Marshal.....	\$1,000 00	128	64
General of Division.....	333 00	64	20
General of Brigade.....	200 00	32	12
Colonel.....	100 00	12	8
Lieutenant-colonel.....	66 67	8	3
Major.....	50 00	6	2
Adjutant.....	25 00	4	1
Captain.....	14 00	2	
Lieutenant.....	10 00	1	
First Sublieutenant.....	9 20	1	
Second Sublieutenant.....	8 40	1	
Sergeant-major.....	2 00	1	
Sergeant.....	1 40	1	
Corporal.....	1 20	1	
Private.....	1 00	1	

THE NAVY.

The Turkish navy comprises about one hundred vessels of war fit for service (steamers and iron-clads), besides a number of worn-out sailing vessels, of little or no value.

The steamships are about eighty in number, viz.: fifty-five dispatch and gunboats, fifteen corvettes, five frigates and five ships of the line. The twenty iron-clads, with their armaments, are as follows:

Table IX. Ironclads.

Name of Ship.	Style of Ship.	Number of Guns.	Weight of Shot in lbs.	Horse Power.
Mesondive.....	Frigate..	12 3 6	400 150 20	1,250
Mendouhiye.....	Frigate..	12 3 6	400 150 20	1,250
Azizie.....	Frigate..	1 15 15	300 150	900
Orkhanic.....	Frigate..	1 15 15	300 150	900
Osmanie.....	Frigate..	1 15 15	300 150	900
Maumoudie.....	Frigate..	1 15 15	300 150	900
Athar-Tevfik.....	Frigate..	8	250	700
Fethi-Boulend.....	Corvette..	4	300	500
Avni-Allah.....	Corvette..	4	250	400
Muin-Zafer.....	Corvette..	4	250	400
Athar-Shef ket.....	Corvette..	1 4	250 120	400
Negim-Shef ket.....	Corvette..	1 4	250 120	400
Idjla - Lich.....	Corvette..	1 4	250 120	400
Luft-Gelil.....	Corvette..	2 1 1	150 40 32	200
Hufz-Rahman.....	Corvette..	2 1 1	150 40 32	200
Fethi-Islam.....	Gunboat..	2	9-in. bore	150
Beksor-Selim.....	Gunboat..	2	9-in. bore	150
Semendirah.....	Gunboat..	2	9-in. bore	150
Ishkodrah.....	Gunboat..	2	9-in. bore	150
Boukovitcha.....	Gunboat..	2	9-in. bore	150

The navy is manned by 30,000 seamen and 4,000 marines. They are recruited in the same manner as the army; and the period of service is only eight years.

XII. PRIMITIVE TRADITIONS.

Before entering the domain of sober history it may not be amiss to briefly sketch the ethnological relation of the Turks to the other races of mankind, as well as to give a condensed summary of their primitive or mythic history.

ETHNOLOGY.

The people popularly designated Turks are known among themselves as Osmanlis, a branch of the Turks, who in turn constitute a subdivision of the Tartar, Mongolian or Turanian race, itself one of the great ethnological divisions of mankind. It has been conjectured that the name Turk is as old at least as Herodotus, the *Iurkai* mentioned by him (IV., 22) being perhaps merely a variant of Turkai. The words Osmanli and Ottoman have the same origin, being simply derivatives from the

name of the founder of the existing Turkish Empire and dynasty, Othman (Arabie), or Osman (Perso-Turkish equivalent), and signify the people of Osman, or belonging to Othman.

Descent from Noah.

Like most other peoples who have been brought under the influence of the Semitic religions and traditions, the Turks claim descent from the patriarch Noah, the first man of the postdiluvian world. And as becomes a dominant people, the proud conquerors of rival nations, they are descended from the oldest son and successor of Japheth, "the widely-spreading" and perhaps the oldest son of Noah. This hero cponymous of the race was of course named Turk, and was also known as Japhis Ogli or son of Japheth. Our Bible does not mention

Turk, unless he be the Togarmah of Genesis (X., 5), son of Gomer and grandson of Japheth. Or its silence may be due to his having emigrated early to the unexplored Turan or inhospitable regions beyond the Gihon or Oxus.

LEGENDARY HISTORY.

It was perhaps owing to the jealousy of the Akkadians, the Shemites, the Hamites and Cushites, as well as of the more western offshoots of the Japhethites, that the fame of Turk was so long withheld from the knowledge of the Western barbarians. Or it may have been due to the absence of railroads and telegraphs. At all events, it has long since been authentically ascertained—by the Turkish writers of national legends—and is now quite as certain as such race-myths usually are, that Turk lived just two hundred and forty years, and left five sons, the eldest of whom, Taunak, reigned in his stead over the wide-spreading pastures of Turkistan, or the Land of Turk.

Herodotus and Justin on the Turks.

Herodotus (IV., 5) says: "A certain Targitaus was the first man that ever lived in their [the Scythians'] country"; and Justin (I., 1) mentions "Tanaus, king of Scythia" as prior to Ninus of Assyria. Is it fanciful to find in these testimonies confirmation of the primeval traditions of the Turks? Targitaus or *Turk-iteos*, means perhaps, Turk of the wicker-shield, from the Greek *itea*, a willow, and also a shield made of willows; and Tanaus is certainly not unlike Taunak, with the difference in termination characteristic of two distinct languages.

Whence Their Disagreement.—The discrepancy between their statements where one (Justin, I., 1) says, "the Scythians were always accounted the *most ancient*," while Herodotus (IV., 5) states that, "according to the account which the Scythians themselves give, they are the *youngest* of all nations," may be explained by the suggestion that the latter means the kingdom of the European Scyths, who are the subjects of his remarks as the nation which Darius of Persia attempted to subdue, whereas Justin means to imply, as indeed the context indicates, the original stock of Asiatic Scyths. In that view, the identification of Targitaus with Turk must be abandoned, and a later descendant, Bertezema (of whom more hereafter), be put in his stead. This receives some confirmation from the additional statement of Herodotus, that the Scythians alleged "that from the time of Targitaus, their first king, to the invasion of their country by Darius, is a period of one thousand years, neither less nor more." The invasion of Darius is placed by chronologers 508 years before Christ, which, with a thousand years added, gives B. C. 1508 as the era of Targitaus. Allowing fifty-eight years for the reign of Bertezema, this would correspond with the calculation given below.

Successors of Taunak.

To return to the Turkish legend: A long line of descendants succeeded Taunak as kings—or, as they are called in their language, *chagans* or *khans*—of the flock-feeding nomads of these broad plains.

First, there were seven *khans* of the undivided monarchy, besides the original progenitor, Noah, viz.: Japhis, Turk, Taunak, Jelza, Dibbakui, Kajuk and Alanza.

Division of the Monarchy.

Tatar and Mogul were the twin sons of Alanza, and he divided his kingdom between them. In what became the rival kingdoms of Tatar and Mogul, there were also seven *khans* in each line, besides the respective founders.

Tatar's Line.—Buka, Jالanza, Ettala, Attaisir, Ordu, Baydu and Siuntz, were the successive rulers.

Prehistoric Mogul Dominion.

Mogul's Line comprised Kara, Oghouz, Kiun, Ay, Juldus, Mengli, Tingis, and Il. It will be found that this list comprises eight, but the record states that Juldus was not of the direct line, and did not reign a year. Hence, there were virtually but seven successive *khans*, or generations.

Downfall of Moguldom.—Il and Siuntz, of the rival kingdoms, were perpetually at war, with the advantage in favor of Il until Siuntz, driven by necessity, formed an alliance with the *khan* of the Khirgiz and others, by whose aid he destroyed the Mogul dominion.

Sojourn of the Moguls.—A son and nephew of Il (perhaps the Ilynos and Scolopitos of Justin, II., 4.) with their wives, escaped to the mountains; and by a winding pathway crossed to the other side, where they found a fertile and secluded valley, which they called from these circumstances, Irgana Kon. This happy valley was surrounded on all sides by precipitous mountains; and within its safe inclosure the two families and their numerous descendants remained "above four hundred years"—four hundred and thirty, probably,—the Sojourn of the Moguls. Their numbers finally having become too great for the limited resources of Irgana Kon, they tunneled a passage through an iron mountain with seventy bellows working on charcoal fires! The Moses of the Turks was one Bertezema, already alluded to, a lineal descendant of the refugee prince Kajan, son of Il.

Mogul Dominion Restored.

Bertezema was a man of mighty valor as well as sagacity, bringing all the surrounding tribes under subjection to the Moguls. This was "four hundred and fifty years after the beginning of the Sojourn in Irgana Kon." Fortunately the era of Bertezema can be determined with an exactitude corresponding to the rest of this story.

If the same as Targitaus, the close of his reign, as already stated, was B. C. 1450. According to the Turkish historians he preceded Kabul, the great-grandfather of

Genghis Khan, by 2550 years, though only by seventeen generations or reigns of 150 years each! Now Genghis Khan's era is historic, he having become great khan of the Moguls in A. D. 1205. Allowing one hundred and five years for the three generations between Genghis and Kabul, the era of the latter would be about A. D. 1100; eleven hundred subtracted from 2550 would give B. C. 1450 as the era of Bertezema, which by a curious coincidence is the era of the entrance of Israel into the promised land, according to the chronology of Ussher. It also harmonizes with the above statement of Herodotus.

Bertezema's Successors.—The twenty *chagans* from Bertezema to Genghis Khan were Kaw Idill, Bizin Kajan, Kipzi Mergan, Menkoazin Borell, Bukbendum, Simsauzi Caymazu, Temitrash, Mengli Khodja, Juldus, Queen Alancova (regent for her minor son, the great-grandson and heir of the long-lived Juldus), Budensir (a miraculous child of Queen Alancova through the fatherhood of a spirit), Tocha Kaydu, Bassicar, Tumana, Kabul, Bortan, Jessugi Bayadur, and Temudjin surnamed Genghis Khan, or the Great Khan. This was only one line, but the empire of Bertezema was early divided.

XIII. AUTHENTIC RECORDS.

To write the authentic history of the nations that, at one time or another, have constituted a part of the broad domains now embraced in the Ottoman Empire, would be to write two-thirds of all authentic ancient history (see "Ancient States Included," p. 4), and not a small share of mediæval and modern. Indeed, this empire may very conveniently be regarded by the student of history as the last link in the great chain of consecutive "universal monarchies," whose overshadowing predominance, each in its respective period, dwarfed every contemporary kingdom into comparative insignificance.

If, with Justin (already cited, page 34), Tanaus be regarded as one of the first, or the very first, of the great conquerors of antiquity, the chain would begin and end with a representative of the Turkish or Scythian race, Tanaus and Abd-ul-Hamid II., the present sultan of Turkey, with an interval of at least one hundred generations.

Great Names.

In this mighty chain of world-renowned conquerors, the Titans of history, the links would represent such names as Menes, Chocps and Sesostri or Ramesses, of Egypt; Nimrod, Chedorlaomer, and Nebuchadnezzar, of Babylonia; Ninus, Tiglath-Pileser, and Sargon, of Assyria; Zoroaster, Cyrus, and Ardishir, of Persia; Manes, Priam, and Cræsus, in Asia Minor; Moses, David, and Solomon, in Judea; Minos, Polycrates, and Pittacus, of insular Greece; Agamemnon, Solon, and Pericles, of Greece proper; Alexander, Ptolemy, and Seleucus, of Macedonia; Augustus, Trajan, and Constantine, of Italy; Mohammed, Togrul-Beg, and Saladin, in Arabia, Syria, and Persia; Genghis, Kublai, and Timur, throughout the East; besides Othman, Bajazet, and Soiyman, of the Ottoman Empire.

Great Events.

Portions of this wide-spread empire were the scenes of all great historic events, the recollections of which are conjured up by this brilliant array of mighty names

The tide of conquest swayed to and fro over its present territory for centuries.

Phœnicia.—In an insignificant strip of it did ancient Phœnicia grow to commercial importance.

David.—In a neighboring corner, David of Israel won for himself a name that will never die.

Alexander the Great.—Across its territory, from west to east, and beyond, did the great Alexander cast the splendor of his renown and the force of his irresistible prowess, constructing in thirteen years an empire that extended from the Adriatic to the Indus, and that has never been surpassed in its influence on the destinies of mankind. For though it became at once a victim to political disintegration upon his premature demise, it had already introduced into the East the undying influence of Hellenic literature and western civilization.

Rome, the mistress of the nations, spread the ægis of her protection across the whole width of the Turkish Empire; and under her powerful guardianship the nations composing it enjoyed the blessings of peace and prosperity for several hundred years, not indeed uninterruptedly, but with less frequent wars than are now inflicted on them.

Arabic Conquest.

Then came upon them the mighty revolution, or political deluge that engulfed the fairest portions of the East in a tidal wave of fanatical conquest under Mohammed and his immediate successors. The empire of the Moslem Arabs was quickly extended over all the regions east of Asia Minor to the Indus, and southward to the Arabian Gulf. Sweeping across the Red Sea, it embodied Egypt, and spreading westward along the southern shore of the Mediterranean, it crossed into Europe at Gibraltar. Spain became one of its fairest provinces, and the wave was turned back only at Tours by Charles Martel (the Hammerer) of France, in 732.

Decline.—Soon, however, wealth and luxury began

to enervate the fierce vehemence of the conquering race, and their rude converts from beyond the Oxus stepped into the vacant place, becoming the zealous soldiers of Islam.

The Turks and the Caliphate.—About 835 the Caliph Motassem, son of Haroun-al-Raschid, formed a body-guard of Turks. Like the Prætorian Guards of Rome, or the Turkish Janizaries of a later date, they made and unmade caliphs, wielding the power of the state while leaving to the "*faineant*" successors of the prophet the semblance of authority, and the tinsel splendors of a sovereignty that was thenceforth mainly ecclesiastical.

Turkistan Independent.—About one hundred and fifty years later, Turkistan, or Land of the Turks, became independent of the caliphate under the native dynasty of the Samanides.

Turkish Emirs-al-Omrah.—About the middle of the tenth century the leader of a Turkish clan seized the supreme temporal power at Bagdad, founding what is called the Deilimite ("Pillar of the State") or Bouwide dynasty, but without disturbing the supremacy of the caliphs, being content with the title of Emir-al-Omrah, or "Prince of Princes."

Seljukide Conquest.

A century later, another Turkish adventurer named Togrul-Beg, grandson of one Seljuk, whence the horde was called Seljuks, took Bagdad, overpowering the Deilimites, married the daughter of the caliph, and was recognized as Emir-al-Omrah, in 1061.

The power of the Seljuks soon spread over all Western Asia, and they established several principalities, one being known as Iconium or Roum (that is, Rome), from being conquered from the Romans, or more properly from the East-Roman or Greek Empire.

Melek Shah (1073) added Arabia, Asia Minor, Armenia, Syria, Palestine and Transoxiana to the previous conquests of the Seljuks, and the empire extended at the time of his death from the Hellespont to Chinese Tartary. But its very extent or the generous confidence of the emperor prepared its downfall.

Decline.—Melek Shah divided the empire into a number of states theoretically dependent on the caliph of Bagdad and his emir-al-omrah or subordinate sultan in temporals, which, notwithstanding his doubly royal name (*melek*, Arabic, and *shah*, Persian, for king), was his own relation. These Seljuk princes were zealous Mohammedans and vigorous promoters of the faith. The dream was not unlike that of the papacy, to construct a universal empire in which each national ruler would recognize the supremacy of the sovereign head of Islam.

Iconium.—Among the most important of the subordinate principalities of this period was the sultanate of Iconium, otherwise Roum, already mentioned, which was intrusted to Solyman, a great-grandson of Seljuk.

This sultanate continued from 1075 to 1299. It was frequently in conflict with the Eastern or Greek Empire, as well as with the Western or Latin Crusaders, and made its power and influence felt in Islam and throughout Christendom.

Mongol Conquest.—In 1205, the mighty Genghis Khan arose to power in Mongolia, and though his personal conquests did not directly affect the caliphate of Bagdad or the sultanate of Iconium, those of his successors, the princes of his house, did reach both. In 1241 the sultanate was made tributary, and in 1254 the sovereignty of the Mongols was vindicated by Houlakou, the grandson of Genghis, who restored Rokneddin to the throne. In 1258 this Khan Houlakou conquered Bagdad, killing the caliph and many thousands of his people.

CALIPHATE IN EGYPT.

Upon the overthrow of the caliphate of Bagdad and the murder of Motassem by Houlakou, Al-Haken Bamrillah or Ahmed-al-Raschid, that is, Ahmed the Just, uncle of the late caliph, fled to Egypt with the insignia of the office and the sacred relics of Islam—the sword, banner and cloak of the prophet—and was acknowledged caliph in spirituals by E'Zaher Baybers, the fourth of the Turkoman rulers of Egypt, known as Baherite Mamelukes.

It was through the conquest of Egypt in 1517 by Selim, and the surrender of these very insignia and relics by the last representative of the Egyptian caliphate, at his death, in 1543, that the Ottoman sultans have come to be regarded as the legitimate caliphs of all Islam. The name of that last representative of the Abbassides was El-Motawukkel-al-Aliah Mohammed. So simple a name is worthy of being more universally known.

The Sacred Relics of Islam.

These are the reputed standard, sword and cloak of Mohammed. There is some doubt of their genuineness, but such doubts do not affect the faithful followers of the prophet.

Sandjak-Sheri, or "sacred banner," is the Turkish, and *Bairak*, of similar signification, the Arabic name, of this venerated green banner of Islam. In critical moments it is brought from its hidden repository in the mosque of Eyuh and exhibited to the soldiery, and sometimes sent to the front to awaken the enthusiasm and arouse the fanatical ardor of the defenders of Islam. When so carried to the front it receives the special distinction of being surrounded with six horse-tails.

Its display also gives the character of a holy war (*al-jihad*) to any struggle in which the empire may be engaged; and this gives a further title to call on the people for sacrifice and liberality, besides opening the "Sacred Treasury of Islam" (p. 16). In the present war it has been brought forward early, perhaps in anticipation that the campaign will be short, sharp and decisive; or, possibly, to secure the speedy replenishing of the exhausted exchequer of the sultan from the treasure-chest at Mecca.

On April 25, 1877, Abd-ul-Hamed II., the reigning sultan, addressed the representatives of the army at Constantinople, saying: "The fatherland is in danger. It is my duty to take in my hand the banner of the caliphate, and go into the midst of my soldiers—to sacrifice, if necessary, my life for the independence of the empire, and the honor and life of our women and children." On these occasions the Sheik-ul-Islam (p. 21) exclaims to the assembled multitude: "This is the prophet's banner; this is the standard of the caliphate. It is set up before you and displayed over your heads, O true believers, to announce to you that your religion is threatened, your caliphate



THE OSMANLI DYNASTY.

¹ OTHMAN I., founder of the Ottoman Empire, d. 1326.

² ORCHIAN, d. 1359.

• Solyman, d. 1358. ³ AMURATH I., k. 1359.

• Kuntuz, had his eyes put out, and died in prison. ⁴ BAJAZET I., d. 1403. Captured by Tamerlane, died in prison.

• Isa, k. 1403. • Mustapha, k. in the battle of Angora, 1402.

• Yacub-Kelebi, k. 1389.

⁵ SOLYMAN, sultan of Adrianople, k. by Musa 1410.

⁵ MAHOMET I., began to reign alone 1413, restored the empire 1415, d. 1421.

• Orchan.

⁶ AMURATH II., d. 1451. • Mustapha. Both strangled by Amurath, in 1424.

THE OTTOMANS BECOME EMPERORS OF CONSTANTINOPLE IN 1453.

⁷ MAHOMET II., d. 1481. • Aladdin. Both died before their father.

• Hassan, k. 1451. • Orchan, k. 1451. • Calehinus, k. 1451.

• Mustapha, k. by his father in 1470. ⁸ BAJAZET II., abdicated and d. in 1512.

• Djem, or Zizim, poisoned in Italy in 1495.

• Achmed, k. 1512. • Korceud, k. 1512.

• Mahomet, poisoned by his father's command, 1510. ⁹ SELIM I., d. 1520.

• Morab, d. 1515. • Aladdin.

• Three sons, k. by Selim, 1512. ¹⁰ SOLYMAN I. (the Magnificent), d. 1566.

• Mustapha, k. by his father 1552. • Mahomet, d. 1543

¹¹ SELIM II., d. 1574. • Bajazet, k. 1559, • Jehanghir, k. himself in 1532. with his four sons.

• Mahomet, k. with his father.

¹² AMURATH III., d. 1595. • Five sons, slain by Amurath III., 1574.

¹³ MAHOMET III., d. 1603. • Mustapha, k. by his brother 1595

• Eighteen other sons were slain at the same time by Mahomet III.

• Mahomet, k. 1602. ¹⁴ ACHMED I., d. 1617.

¹⁵ MUSTAPHA I, deposed 1618; restored 1622; deposed again 1623, k. 1639. • Yacaia, died in France.

¹⁶ OTHMAN II., assassinated 1622. • Orchan.

¹⁷ AMURATH IV., • Bajazet, k. 1635. d. 1640.

¹⁸ IBRAHIM, k. 1649.

• Selim.

¹⁹ MAHOMET IV., deposed 1687, d. 1693.

²⁰ SOLYMAN II., • Bajazet d. 1691.

²¹ ACHMED II., d. 1695.

²² MUSTAPHA II., deposed 1703, d. 1703.

²³ ACHMED III., dep. 1730, • Mustapha. d. 1736.

• Four sons. • Mahomet.

²⁴ MAHMUD I., d. 1754.

²⁵ OTHMAN III., d. 1757.

²⁶ MUSTAPHA III., d. 1774.

²⁷ ABD-UL-HAMED I., • Orchan. d. 1789.

²⁸ SELIM III., dep. 1807, k. 1808.

²⁹ MUSTAPHA IV. dep. and k. 1808.

³⁰ MAHMUD II. d. 1839.

³¹ ABD-UL-MEDJID, d. 1861.

³² ABD-UL-AZIZ, dep. and d. 1876.

³³ AMURATH V., dep. 1876.

³⁴ ABD-UL-HAMED II. • Yusuf Izeddin, b. • Mahomet, b. 1864. 1857; heir presumptive.

EXPLANATION.

Each crown represents a sultan. The number attached denotes each sultan's place in the series and the order of succession. Where the same number is attached to several, it indicates that they reigned contemporaneously. The sign under a crown denotes no issue.

— Lines of descent; the heavy line indicates the direct descent from the founder to the present representative. The sons are placed in the order of their seniority from left to right.

• Son.

b., born; d., died; k., killed; dep., deposed; B. C. before Christ; A. D., in the year of our Lord, or after Christ; N., name unknown.

in danger, and your life, wives, children and property exposed to be the prey of your cruel enemies." It is believed to have been given to Mohammed by divine appointment as an "indubitable token of victory."

Sword.—The sword of Mohammed is used at the inauguration of each sultan, being girded on by the highest *emir* or tributary prince present, as an emblem of the sacredness of war in defense of the faith. This principle is thoroughly emphasized in the koran: "War is enjoined to you against those who fight against you. Fight for the religion of God." Chap. xi. "O, true believers! if you assist God by fighting for his religion, he will assist you against your enemies."—Chap. xlvii. And Mohammed is himself thus adjured: "O, prophet! stir up the faithful to war."

According to other authorities, the sword used on these occasions is the sword of Othman, the founder of the dynasty, while still others maintain that each sultan is girded with a new sword, which, at the close of the ceremony of installation, is laid away with those of his predecessors, making, at the present time, a collection of thirty-five, including the prophet's, or the one that does service as his.

This ceremony takes place on the first Friday (the weekly Sabbath) after the accession of the sultan. The mosque of Eyub is honored with the distinction. Eyub, or Job, was the standard-bearer of the prophet.

Cloak.—The cloak or mantle of the prophet is another of these relics; and one of the great feasts of Islam is held in its honor. During the festival, the garment is displayed for

the veneration of the faithful, and is allowed to trail in a vessel of water, which, being rendered holy by this contact, is reverentially distributed among those present.

Sacred Colors Among the Moslems.

Yellow, chosen by Mohammed, or adopted from his predecessors, as the national color of the Arabs, is thought to be emblematic of the sun.

White, the chosen color of the Omniade dynasty, is supposed to be emblematic of the day.

Black was chosen by the Abbassides, perhaps to contrast with the white of the Omniades, whom they displaced.

Green, selected by the Fatimites, and claimed to be the color of Mohammed's banner, is emblematic of that, or of the green earth.

Red was chosen by the earlier Osmanli sultans as an emblem of the battlefield and their conquering mission.

Iconium and the Mongols.—To return to the Mongols and the sultanate of Iconium: Khan Abaka extended the Mongol dominion over all the Seljuks of Asia Minor in 1272. Kahn Ahmed, the next of the series, had the reigning sultan of Iconium put to death in 1283. In fine, the fifteenth and last of the sultans of Iconium was deposed and put to death by Ghazan Khan and the sultanate dismembered about 1299. The decline of the Mongol dominion in Asia Minor soon followed.

XIV. THE OSMANLI DYNASTY.

EMIGRATION AND SETTLEMENT.

Just before the withdrawal of Genghis Khan to his capital of Karakorum, in 1224, he is recorded to have subdued Khorassan and Persia, 1221-3. This was, perhaps, the date and the occasion of the emigration that gave to history the beginnings of the Ottoman Empire.

Solyman Shah, khan or chief of Oghouz Turks, proceeded with his horde westward toward the dominions of the renowned Seljuk sultan of Iconium, Ala-ed-din. According to one version, he was drowned in crossing the Euphrates, while another represents him as taking service with and receiving lands from Ala-ed-din.

Ertogrul ("Right-hearted"), his son, if not himself, served the sultan of Iconium, and received a settlement for his horde on the shore of the Black Sea, and the banks of the Sangarius, with the title of *emir*, or subordinate prince. Here he served his sovereign, enlarged his dominions, and propagated Mohammedanism for perhaps sixty years or more, to 1288.

A Chronological Problem.

As this emigration would date from about 1223, and the arrival in the territory of Iconium within a year or two—certainly not later than 1237, when Ala-ed-din died—it seems more probable that Solyman survived the crossing of the Euphrates, and divided those sixty or seventy years with Ertogrul, than that the latter reigned so long. This chronological difficulty has been met by making Othman or Osman, founder of the

Osmanli dynasty, not the son, but the grandson, of Ertogrul; but the intermediate name is entirely lost, and is probably mythical.

A conjecture perhaps worthy of being mentioned is that the emigration was due not to the ephemeral conquest of Khorassan by Genghis, but to the much more thorough and searching subjugation by his grandson, Koulakou, about 1254. A grandson of Ala-ed-din, of Iconium, was named Azza-ed-din, and was about this time at war for the recovery of the throne with his brother, Rokn-ed-din, who had obtained it from the Mongols. This would justify the legend recorded by Mewlana Ayas, as well as harmonize the principal events. According to the story, as the emigrant Turkish horde traveled on they came upon two armies engaged in battle. His officers asked Ertogrul which side they should take. "Yonder is the weakest," said the chivalrous Ertogrul, "charge, and onward to the rescue!" This would be more intelligible in connection with Azza-ed-din, who recovered his throne this very year (1254), than with reference to Ala-ed-din, who was at the zenith of his power in 1225, the probable date in the alternative theory. Moreover, from 1254 to 1288 would be no improbable duration for the reign of a prince whose father was prematurely cut off, and the chain of chronology would not be subjected to the strain of perhaps a sixty-three years' reign (1225 to 1288).

Solyman Shah, as conjectured by Gibbon (Chap. xlv), may have been in the service of Jelal-ed-din ("Splendor of Religion"), the last sultan or king of Khorasmia, who was dispossessed by the invasion of Genghis Khan, but returned about 1228 and reconquered his possessions in the ensuing eleven years, only to lose them again about 1240. From thence until Houlakou's conquest the march of events is uncertain, there having been two interregnums in the Western branch of the Mongol dynasty.

Era of Turkish Emigration, therefore, is probably 1254.

OTHTMAN I.

Othman, Athman, Taman, Ottoman or Osman—for all these variants of the name are given—was born about 1259, is believed to have succeeded his father, Ertogrul, in 1288, and died in 1326.

Reign.—His *emirate* (or subordinate principality) on the Black Sea and the Sangarius extended westward to the Bithynian Olympus, and southward to Karahissar ("Black Castle") and the Ishik Dag. Yenishahr ("New Town"), on the Black Sea, was the capital. Upon the downfall of his *suzerain*, the fourteenth sultan of Iconium, in 1294, he extended his dominion, bringing a large part of Bithynia under his sway. And upon the death of the fifteenth and last sultan in 1299, he declared his independence, assumed the title of sultan, and ravaged the territory of Nicc. All through the ensuing twenty-six years he conquered many cities and fortresses from the Greeks and the decaying *khanate* or empire of the Mongols in Asia Minor, until his dominions embraced all Bithynia and part of Paphlagonia. A little before his death, the long siege of Brusa (p. 15), by his son Orkhan, terminated in its surrender, and it was at once made the capital of the growing state.

Character.—His tolerance has been already illustrated (p. 20); his other most prominent characteristics were zeal for Islam and skill in administration. He left a work on the maxims of government.

ORKHAN.

Orkhan was born about 1290, succeeded to the throne of the new sovereignty in 1326, and died in 1359.

Reign.—He enlarged the conquests of his father, taking Ikmid (*Nicomedia*) in 1327, and Nice (*Nikea*) in 1333, with many other places. As is not unusual in the history of new nations, this second prince was more distinguished as an organizer and legislator than as a conqueror, though without neglecting any opportunity of enlarging his inheritance. With the decline of the Mongolian Empire on the east, and the Greek Empire on the west, opportunities of this sort were not wanting, and before the close of his reign, in 1359, the Osmanlis had secured their first European possession, Gallipoli (p. 12).

Character.—Orkhan encouraged learning and the arts, more especially those of naval construction and military engineering. His justice and tolerance are evidenced by his marrying a Christian princess, as well as by his having been more than once chosen to arbitrate between Christian states.

AMURATH I.

Amurath or Murad was born in 1326, succeeded his father in 1359, and died in 1389.

Reign.—He soon enlarged his borders to the eastward at the expense of the sultan of Karamania

by the capture of Angora in 1360. In Europe he took Adrianople (p. 11) and Philippopolis in 1361, and defeated the Hungarians and Servians on the Maritza (p. 7) in 1365, when he made Adrianople his capital. In 1372 Apollonia, and in 1373 Nissa, were taken. In 1375 Servia and Bulgaria submitted to pay tribute. In 1382 Sophia (p. 12), the first Turkish possession beyond the Balkans, was secured. In 1389 the power of the revolted Servians, Bosnians, Bulgarians, Albanians, Wallachians, Hungarians and Dalmatians was entirely broken by the defeat of King Lazarus, in the battle of Kossovo, in which, however, Amurath lost his life.

His reign is also memorable for the first instance of conspiracy and rebellion in the reigning family of Turkey, and his son Kuntuz paid the penalty of his folly by being blinded and imprisoned.

Character.—A conqueror, his "virtues" were of the rugged sort, being more conspicuous for the enforcement of discipline than for the culture of the schools. His autograph was the imprint of his fist dipped in red ink! He is, however, credited with loving to associate with learned men, and doing his utmost to promote the proper administration of justice.

Janizaries.

Janizaries (*Jeni-tsheri*, "new soldiers"), a Turkish military force, originally formed by the Osmanli Sultan Orkhan, about 1330, of young Christian prisoners compelled to embrace Mohammedanism; and more perfectly organized by Sultan Amurath I., after 1362, when the number was raised to about 10,000, and especial privileges were conferred on them. They were for some time recruited from Christian prisoners; but their privileges soon induced many young Turks to seek admission into their body. There were two classes of Janizaries, one regularly organized, dwelling in barracks in Constantinople and a few other towns, and whose number at one time amounted to 60,000, but was afterwards reduced to 25,000; and the other composed of irregular troops, called *Jamaks*, scattered throughout all the towns of the empire, and amounting in number to 300,000 or 400,000. At the head of the whole Janizary force was the *agha* of the Janizaries, whose power was limited only by the danger of revolt, and extended to life and death. The Janizaries were always ready to break out into deeds of violence if their pay or perquisites were withheld. In times of peace they acted as a police force. They served on foot; generally formed the reserve of the Turkish army, and were noted for the wild impetuosity of their attack. The sultan's body-guard was formed of them. The Janizaries, however, soon began to be very unruly; and their history abounds in conspiracies, assassinations of sultans, viziers, aghas, etc., and atrocities of every kind; so that, by degrees, they became more dangerous to the sultans than any foreign enemies. The attempts of the sultans to reform or dissolve them were always unsuccessful, till Sultan Mahmoud II., in 1826, being opposed in some of his measures by the Janizaries in Constantinople, displayed the flag of the prophet, (p. 36) and succeeded in arousing on his own behalf the fanatical zeal of other portions of his troops. The Janizaries, deserted by their agha, and other principal officers who remained faithful to the sultan, were defeated, and their barracks burned, when 8,000 of them perished in the flames. A proclamation of June 17, 1826, declared the Janizary force forever dissolved. All opposition was defeated with bloodshed. Not fewer than 15,000 were executed, and more than 20,000 were banished.

BAJAZET I.

Bajazet, or Bayazid, was born in 1347, succeeded to the throne in 1389, and died in 1403.

Reign.—He completed the Osmanli conquest of Asia Minor by the capture in 1390 or 1391 of Philadelphia, in Lydia—called by the Turks Allah-Shehr, “God’s City,” or “Exalted City”—the last stronghold of the Greeks in Asia Minor. He made Wallachia tributary in 1393, reduced Silistria, Nikopolis and Widin (pp. 12, 13) in 1394, ravaged Bosnia, Croatia and Styria in 1395, defeated the Hungarians and their allies, under Sigismund, in 1396; and overran most of Greece in 1397.

Relinquishing his career of conquest in Europe to protect his Asiatic possessions against Tamerlane, his preparations were inefficient, or made too late. His son Ertogrul was defeated and killed by the oncoming Mongols at Sivas, on the Kizil Irmak (p. 9), in 1400; and in 1402, on their return from the south, he lost another son, Mustapha, who was either killed or escaped to become in time the pretender Mustapha hereafter mentioned, while he himself, and a third son, Musa, were taken prisoners at Angora. He died the ensuing year, and his captive son was made viceroy by Tamerlane.

Character.—He was conspicuous for the celerity of his military movements, as indicated by his nickname, Ilderim or “lightning,” and no less so for firmness and decision. He was of a compassionate disposition, and endeavored to promote the welfare of his subjects. The erection of mosques, more especially of two great ones at the capitals, Brusa and Adrianople, as well as *medreses* and hospitals, evinced his liberality, devotion and love of learning; and he was no less distinguished for his efforts to improve the administration of justice.

Partition and Civil War.

The conquest of Asia Minor by Tamerlane proving a mere predatory raid, more especially through his own death early in 1405, the authority intrusted to Musa was soon set at defiance by his brothers, and the four surviving sons of Bajazet became independent and rival sultans of sections of the empire:

Isa at Brusa, **Solyman** at Adrianople, **Musa** at Angora, and **Mahomet** at Amasia, the capital of the ancient Pontus. Musa defeated and killed Isa in 1403, and Solyman in 1410, annexing their domains. He attempted the conquest of Constantinople in 1412, but was obliged to raise the siege by the united forces of Manuel II., Palæologus, of that city; and his own brother Mahomet, of Amasia. Finally, Musa was taken prisoner and put to death in 1413 by the latter, who thus reunited the dominions of his father, and is thenceforth known as Mahomet I.

MAHOMET I.

Mahomet I., or Mohammed, was born in 1374, succeeded to a part of the empire in 1403, to the whole in 1413, and died in 1421.

Reign.—After securing the united sovereignty of the empire, his reign was comparatively peaceful. He restored to his late ally, Manuel, some districts on the Euxine, the Propontis and in Thessaly. He sent to the several Christian rulers of Bulgaria, Servia, Wallachia, Lacedemon, Achaia, and Janina in Albania, through their respective ambassadors, this message:

“Tell your masters that I offer them peace; that I accept of that which they offer me, and that I hope the God of peace will punish those who violate it.”

He had some minor wars with the petty princes of Asia Minor, and suppressed the rebellion of Mustapha, a real or pretended brother. He ravaged Wallachia and fortified Giurgevo—famous as a Danubian fortress ever since—as a defense against the incursions of the Wallachs.

Character.—He is credited with a sincere love of justice, clemency and peace, without dishonor. He restored the empire, weakened by the invasion of Tamerlane and the rivalry of his brothers, to its previous prosperity, besides slightly enlarging its borders at the expense of some of his more turbulent neighbors.

AMURATH II.

Amurath II. was born about 1404, succeeded his father in 1421, and died in 1451.

Reign.—Amurath’s first care was to crush the pretender, Mustapha, which he accomplished in 1423. He then turned his arms against Manuel II., of Constantinople, for having supported the pretensions of Mustapha, but failed to take the city, and raised the siege, in 1422, to crush a rebellion that had been started by Greek intrigue in favor of his brother Mustapha, a boy of six years, who was taken and put to death in 1424. He renewed the treaties of peace made by his father with the Christian states already mentioned under that reign.

He was occupied during 1425 in reducing some turbulent vassals in Asia Minor, and in 1426 he warred against the Venetians, ravaging Zante. In 1429, he took Saloniki (p. 12) and extended his dominion over Greece. In 1442, he was defeated by the Christian allies, under Huniades, at Sophia, and made peace. Losing a favorite son, Ala-ed-din, governor of Amasia, he abdicated in favor of his son Mahomet, and retired to Magnesia. A second victory by Huniades at Kunobitza or Nissa, in 1443, recalled him to the head of affairs, and he won the decisive victory of Varna in 1444. Again he withdrew, but two years later was again compelled to take charge of affairs to restrain the Janizaries and to quell the revolt of Scanderbeg in Albania. He was repulsed by the latter in 1446, but he obtained a great victory over the Christian allies, under Huniades, in the second battle of Kossovo, in 1448.

Character.—He is credited with a love of building, and care of the sick, as well as of religion. Whenever he took or built a city, he provided it with a *jami* or first class mosque, an *imaret* or hospital, a *medres-*

seh (p. 23) and a *khan* or caravansary. Among other public enterprises he erected a bridge, of cut stone, with seventy-two arches, across the Erkene and the adjoining swamps.

MAHOMET II.

Mahomet II. was born at Adrianople, in 1430, succeeded his father in 1451, and died in 1481.

Reign.—He was proclaimed sultan on his father's retirement, in 1445, but in a few months the scepter was resumed by Amurath. He succeeded permanently on the death of his father, in 1451, and soon engaged in the siege of Constantinople, which he took by storm on May 29, 1453, thus overthrowing the East-Roman Empire. The last emperor, Constantine XIII., fell bravely in the breach, and was buried with imperial honors. Three days the city was given up to the horrors of pillage and massacre; and then the conqueror established order, set free the prisoners, and allowed the conquered freedom of worship. He had the great church of Santa Sophia converted into a mosque. Thrace and Macedonia were soon subdued. In Albania he was successfully resisted by the famous Scanderbeg; and at Belgrade, which he besieged in July, 1456, was defeated with immense loss by Huniades. He made the conquest of the Morea in 1458; of the Empire of Trebizond, ruled by the Comneni since 1204, in 1461; Lesbos in 1462, and Negropont in 1470. In 1476, he conquered the Crimea, and appointed a *khan* of the Tartars as his tributary there. In 1480, he prepared a formidable expedition against Rhodes, then held by the knights of St. John, and began the siege in May. But the defense, conducted by the grand-master, was heroic, and the siege was raised in August.

Character.—He was surnamed Al-Bujuk or "The Great" and Al-Fatih or "The Opener," that is, the conqueror of Constantinople. He was a man of great military and administrative ability; and was famous for his literary attainments and love of learning. He is credited with being able to speak five languages besides his own, viz.: Greek, Latin, Arabic, Chaldaic and Persian. He was well versed in Turkish literature and history, and highly esteemed such men as had attained eminence in any art or science.

SIEGES AND SEIZURES OF CONSTANTINOPLE.

I. As Byzantium.

1. Captured from prehistoric Thracians, or founded by Megarians under Byzas, whence its name, B. C. 657.
2. Taken by Persians under Otanes, B. C. 505.
3. Taken by the Greeks under Pausanias, B. C. 474.
4. Taken by the same under Cimon, B. C. 467.
5. Taken by the same under Alcibiades, B. C. 408.
6. And by Lysander, B. C. 405.
7. Besieged by Leo, general of Philip of Macedon, B. C. 347.
8. Besieged by Philip himself, B. C. 340-39.
9. Made tributary by the Gauls, B. C. 279.
10. Taken by Romans under Septimius Severus, A. D. 196.

11. Besieged by the same under Maximinus II., 313.
12. Taken by Constantine the Great, in 315, who refounded or rebuilt it, 324 to 330, when it was called Constantinople in his honor.

II. As Constantinople.

1. Seized by the usurper Procopius, in 365.
2. Seized by the Nike faction of the populace, and burnt in 532, but rebuilt immediately by Justinian I.
- 3-9. Besieged seven times by the Arabs under Prince Yezid and General Sophian, for seven consecutive years, 668-75.
10. Again by the Arabs, 716-18.
11. Again by the same, in 739.
12. By the Bulgarians under Paganos, in 764.
13. By the Arabs under Haroun-al-Raschid and his brother Othman, 781-2.
14. By the same under Abd-ul-Melek, in 798.
15. By the Slavs under Kramus, in 811.
16. By the same under Thomas, in 820.
17. By the Russians under Oswald, in 866.
18. By the same, in 904.
19. By the Bulgarians under Simeon, in 914.
20. By the Russians, in 941.
21. By the same, in 1043.
22. By the rebel Thornicius, in 1048.
23. By Alexius Comnenus, in 1081.
24. By the Crusaders under Dandolo, in 1204.
25. By the "Greeks" under Michael Palæologus, in 1261.
26. By the same under Andronicus the Younger, in 1328.
27. Besieged by Musa, son of Bajazet I., in 1412.
28. Besieged by Amurath II., in 1422.
29. Besieged and taken by Mahomet II., in 1453.

BAJAZET II.

Bajazet II. was born in 1447, succeeded his father in 1481, and died in 1512.

Reign.—His first military success was the defeat of his brother Djem or Zizim at Yenishehr, in 1481. He wrested Cephalonia from Venice in 1484. A protracted conflict with the Mameluke sultans of Egypt engaged his attention, 1485-91. He made a treaty with Poland in 1490. The first relations of Russia with Turkey belong to his reign. In 1495, Ivan III., of Moscow, sent an embassy asking for privilege to trade within the Turkish dominions. He had a second war with Venice, 1499 to 1502; one with Persia, 1504 to 1508. Finally in 1512 he abdicated in favor of his son Selim, or was deposed by him, and died about a month later.

Character.—He was a friend of religion, being a great builder of mosques, *medresses*, *jamis*, *imarets* and *khans* (p. 39), and a liberal patron of dervishes. He also fostered learning and favored learned men, having himself no little pretensions to literature. He is said to have built a marble bridge of nineteen arches over the Kizil Irmak, and a similar one over the Shiog Sui.

Correspondence of Bajazet and Selim.

This is submitted to show how a revolution was accomplished in Turkey in 1512. It will also help to illustrate the spirit of the times, and perhaps vindicate Selim from being a mere brutal parricide.

Selim's Message.—"He would not in the least disobey his father's orders, but was ready to go wherever he thought fit to send him; provided he pleased to satisfy some doubts he had entertained concerning the present administration of affairs.

"Sofi Ogli [that is, son of Sofi, meaning Ismael Shah Sofi, descendant of Sofi, and King of Persia], a man of no account, has risen in the East, and with a swift progress laid waste the Ottoman Empire as far as Cæsarea; whilst you, instead of defending the provinces, are an idle spectator of his victories.

"On the other hand a Circassian [the Mameluke sultan] of obscure birth and name, who ought to be prostrate under the sword of the Ottomans, has made himself master not only of Egypt, but also of many countries in Syria, formerly subject to our dominion; and holds them to this day as if they were his lawful inheritance. To such contempt is fallen the majesty of the empire, revered under our ancestors, that they who formerly under the reign of Bajazet were feared by the neighboring nations as invincible heroes, are now under the same reign, as men inactive and effeminate, scorned and affronted. Where is now the honor of the Othmanli scepter? Where the military discipline? Where the zeal for propagating the law? Where the art of government? Is it thus the empire is enlarged? Is it thus the ardor of our hitherto invincible soldiery is preserved?

"These things duly weighed, let my father himself judge, whether they who, by their own consent, permission or negligence, have been the cause of these mismanagements, can escape punishment. For, unless a timely remedy be applied to these corruptions, we shall be obliged to ascribe the approaching and almost the unavoidable ruin of the empire to our sloth, and not to the bravery of our enemies."

Bajazet's Reply.—"I too plainly see that my son's business is not to visit his father, but right or wrong to seize the empire. However, I am convinced it is designed for him by heaven, from my dreaming last night that my crown was by the soldiers placed on his head. Since, therefore, I deem it impious either to act or attempt anything against the will of God, with an humble resignation to divine providence I lay down the insignia of government, and will and command that Selim be by all saluted emperor."

SELIM I.

Selim I. was born in 1467, succeeded to the throne in 1512, and died in 1520.

Reign.—Selim's first care was to secure himself firmly on the throne by removing his disaffected brothers. Achmed was defeated and killed in 1512, and Korcud in 1513. His next enterprise was the prosecution of the Persian War, 1514-17, in which he was successful, annexing several districts, among others the important ones of Kurdistan (Assyria) and Al-Jazireh ("the island" or "the peninsula"), that is, Mesopotamia.

He defeated and killed the sultan of Egypt, Al-Ashref Quansoo (or Khansou) Al-Ghori, of the Borgite Mameluke dynasty at Aleppo in 1517; and his successor Al-Ashraf Touman Bey, near Cairo, the same year, whereupon he annexed Egypt to the Ottoman Empire.

The sherif of Mecca made his submission to the conqueror at Cairo, presenting to him the keys of the religious capital of Islam (p. 16). On his return several cities of Asia, previously subject to Egypt or Persia, submitted; and he was saluted *Shahin-shah-i-alem* or "King of the kings of the world," and *Shaheb-kerani-beni-Adam*, or "Sole master of the sons of Adam."

Character.—He was an able monarch, indefatigable in his efforts for the welfare of the state, and of great sagacity. Endowed with a clear head, a strong arm and ready wits, he did more for the greatness of Turkey by his conquests in Asia and Africa, and the religious pres-

tige that accrued from the latter, than any of his predecessors. Notwithstanding his nickname, Yavuz, ("The Passionate," or "The Ferocious,") he was a lover of literature and a dabbler in poetry.

THE FIRST OTTOMAN CALIPH.

It is generally assumed that Selim, by the conquest of Egypt, became the first Ottoman caliph, and the submission of the sherif of Mecca gives countenance to that opinion. The following statement of the case, though it assigns that honor to his successor, is thought to be more consonant with all the facts.

On becoming master of Egypt, Selim took with him to Constantinople the Abbasside caliph already mentioned (p. 36), who, however, returned to Egypt upon the death of Selim in 1520, and resided there until his own death in 1543. He continued to be recognized as caliph, or sovereign head of Islam, in spirituals, until that event, when the insignia of his office were sent to Solyman the Magnificent, who was thus the first Ottoman caliph.

SOLYMAN I.

' He was born in 1490, succeeded to the throne in 1520, and died in 1566.

Reign.—Having suppressed a rebellion in Syria, he turned his arms against the Imperialists, and besieged Belgrade, which he took in August, 1521. The next year he sent a powerful fleet against the isle of Rhodes, which for more than two hundred years had been held by the Knights of St. John of Jerusalem. He joined the armament himself in August, and, after five months' siege, Rhodes surrendered to him in December, 1522. Solyman next suppressed a revolt in Egypt; exempted in 1525 the French in his dominions from the tribute imposed on his other Christian subjects; and suppressed a revolt of the Janizaries.

In 1526 he invaded Hungary and gained the victory of Mohacz, in which the king, Louis II., and a great part of his army, were killed; entered Buda and burnt it; lost it in 1527, made treaty with Hungary in 1528, and retook Buda, in behalf of John Zapolski, his ally and vassal, in 1529. He had the garrison massacred, contrary to the terms of the capitulation; and at Altenburg, which he stormed soon after, all the inhabitants were slaughtered by his order. In September, of the same year, he undertook the siege of Vienna, but the resistance of the besieged, headed by Frederick, prince-palatine, compelled him after twenty days to retire. In 1531 he again defeated the Hungarian army at Gradiska, in Bosnia.

In 1534, he passed into the East, and engaged in war with Persia, took Van and other towns in Upper Armenia, entered Bagdad in 1535, and made himself master of Tauris or Tabriz. He made a treaty of commerce with France, and made Moldavia tributary in 1536.

War with the German Emperor for the kingdom of Hungary broke out again in 1540. Renewed wars with Persia, Russia and Africa occupied the armies of the sultan during the following years. He concluded long wars with Germany in 1547, by accepting tribute

from the Emperor Ferdinand for Hungary. In 1552 the war was renewed. Transylvania was made a Turkish province, and the Turkish fleet defeated the imperial naval forces at Jerba, in Tunis, in 1558. The dissensions of his sons, Selim and Bajazet, embittered his domestic life, and Bajazet, being defeated, fled to Persia, where he was put to death with his children. In 1560, Tripoli was taken by the fleets of Solymán, and in 1565, Malta, held by the Knights of John since the loss of Rhodes, was attacked; but it was successfully defended by the grand-master John de la Valette. Solymán again invaded Hungary, but died in his camp before Szigeth, Szigethvar or Ziget, August 30, 1566.

Character.—He was a prince of equal valor and wisdom, alike able to vindicate the honor of the Osmanlis in the battlefield or council chamber—no less distinguished for his skill in the arts of peace than for military prowess, and one of the greatest sovereigns of his time. Like several of his predecessors, he enriched his dominions with useful public buildings, and gave due encouragement to all the arts, besides being a liberal patron of learning, with some personal pretensions to literature. He received the surname Kanundji (or “Canonist”) from his contributions to Ottoman jurisprudence, by compiling the Kanun-Nameh (p. 26), and other improvements in the administration of justice. He was ambitious, and fond of splendor (whence his surname, “The Magnificent”), and faithful to his promises.

SELIM II.

Selim II. was born about 1524, succeeded his father in 1566, and died 1574.

Reign.—He reduced a revolt in the Euphrates valley in 1567. By the treaty of Adrianople in 1568, he made peace or truce for eight years with the Emperor Maximilian II., who agreed to pay an annual tribute of thirty thousand ducats for Hungary. Peace with Persia was ratified the same year, and with Venice in 1569. He reduced a rebellion in Yemen the same year, and in 1570 attacked Cyprus, which he wrested from Venice, after a year's struggle, in 1571, notwithstanding the peace of 1569. Meanwhile, in 1570, the Turkish governor of Algiers conquered Tunis from the Arabs and annexed it to the Ottoman Empire. The Turks were defeated in the great naval battle of Lepanto, October 7, 1571, by the Christian fleet under Don John of Austria—the beginning of the end of Turkish dominion in Europe. The Venetian War was continued with varying success, until closed by the peace of 1574, when they agreed to pay three hundred thousand ducats—one-third down, balance in two years—to the Ottomans. Tunis was retaken by Don John of Austria, in 1573, and restored to the Arabs under Mohammed, brother of the late king Ahmed. A rebellion in Moldavia was reduced, Tunis was recovered and Mohammed taken prisoner, and a Hungarian revolt was subdued in the last year of this reign.

Character.—He is believed to have been the weakest of the Ottoman sultans up to his time, and was surnamed Mest, or “The Drunken.” He is credited with being of a gentle disposition, but a sensualist; fond of jesters and buffoons; and, though careful to assume a religious bearing in public, he gave a free scope to self-indulgence in the retirement of the scraglio. The empire of the Ottomans began to decline in his reign, and he was probably not free from a large share of the responsibility.

AMURATH III.

Amurath was born about 1545, succeeded his father in 1574, and died in 1595.

Reign.—From the beginning of his reign the demands of the Janizaries became more exorbitant, and the weak Amurath felt compelled to yield. He executed or countenanced the execution of his five brothers as an assumed political necessity to prevent rebellions, and not through any personal feeling of vindictiveness or cruelty. In 1575 he instigated the invasion of Russia by the Tartars of the Crimea, and gave a king to Poland in the person of his tributary, Stephen Bathori, of Transylvania. After two years of preparation he commenced the Persian War of 1578–89, and the field of operations, as has been the case so often since, embraced Erzeroum, Kars, Tiflis and the adjoining regions of Armenia and Georgia. In 1579, Queen Elizabeth of England obtained a commercial treaty from Amurath. In 1580 the Druses in Syria rebelled in favor of their coreligionists, the Shiites of Persia. In 1580 and 1581 Persia sued for peace, but was refused.

In 1584, the Tartar *khan* of the Crimea rebelled, but was reduced to obedience; and in 1585 the regions of Lake Van were conquered. The first resident British ambassador settled at Constantinople in 1589; and the Cossacks crossed the Turkish borders to plunder. In 1590, peace was made with Persia, Turkey retaining Georgia, Erivan and Tabriz. The increasing insolence of the Janizaries culminated in an open revolt after their return from the Persian War, in 1590, on the plea of being paid in debased coin, and demanded the surrender of the *defterdar* (p. 28), but the *emeute* was subdued by the servants of the palace (p. 20). In 1592, war was begun against the German Empire, resulting in the defeat of the Archduke Matthias, and the capture of Raab, in Hungary, in 1594.

Character.—This sultan was of an unwarlike disposition, but a fair administrator. He kept the turbulence of the Janizaries somewhat in check, and reformed the worst of the excesses and abuses that had crept into the palace during the reign of his father. He promoted temperance, and enforced the restrictions of the *koran* by the punishment of drunkards. He was superstitious, feeble and irritable, and was much influenced by the counsels of the *valida sultana* (p. 28) and of the other domestic powers behind the throne. He was fond of music

and dancing, and gave himself up to the pleasures of the harem.

MAHOMET III.

Mahomet was born in 1566, succeeded his father in 1595, and died in 1603.

Reign.—According to the usage that had now become established at the Court of Constantinople, he put to death his nineteen brothers to secure tranquility.

The Turkish power had already begun to decline in Hungary, and the strong city of Gran, which had been conquered in 1543, and had successfully resisted the Archduke Matthias in 1593, had just fallen into the hands of the imperialists under Prince Charles Von Mansfeld, in 1595. Mahomet, at the head of his troops, invaded Hungary, captured Agria and defeated the Archduke Maximilian in 1596. The ensuing year Michael the Brave, of Wallachia, submitted to the sultan, who, however, lost Raab to the imperialists, in 1598, whereupon Michael reconsidered his action, joined with the imperialists and reconquered Nissa, in Bulgaria, from the Turks, and in 1599 defeated the sultan's adherents.

The same year a revolt in Karamania disturbed the peace in Asia Minor, and Iconium was wrested from the empire, but the rebel was taken and killed in 1600. In Hungary, the same year, Kanisa was taken from the imperialists, and Alba Regalis or Stuhlweissenburg lost to them. In 1602, the revolt in Karamania broke out again with renewed vigor, and carried all before it in those regions, while in Hungary Alba Regalis was recovered and the imperialists were repulsed from Buda.

A rebellion of the Janizaries at the capital, in 1603, jeopardized the lives of the sultan's confidants, and reproached him with the perils of the state. "Why do you not rescue the empire?" said their spokesman; and again, "Will you take care of the government, or allow each one to take care of himself?" The tumult was appeased by the cowardly surrender of the *kapu-agma* (p. 19) who was made the scapegoat for the government.

The Karamanian rebels seized Angora and Brusa, obtaining peace from the sultan on their own terms. A conspiracy in favor of his son Mahomet or Selim (authors differ) was discovered the same year, and the young prince, with his mother, put to death. The Hungarian War was prosecuted with varying success, but with the advantage in favor of the imperialists; and during preliminary negotiations for peace the sultan died, December 21, 1603.

Character.—He is charged by Christian historians with being proud, indolent and mean-spirited, wholly addicted to pleasure, and surrendering the government to sycophants and women. The silence of Turkish writers gives show of probability to these charges. He died unlamented of his subjects.

ACHMED I.

Achmed, Achmet or Ahmed, was born in 1588, succeeded his father in 1603, and died in 1617.

Reign.—He was the first of the sultans that began to rule at an age so immature, but through his own sagacity or the prudence of his advisers he proceeded to govern with fair success. Having bought the support of the Janizaries and Spahis (see below) he deposed his grandmother, the valida sultana (p. 28) of the late reign, and actual ruler during the life of her pleasure-loving son. The Hungarian or Imperial and Persian Wars, besides various insurrections in Asiatic Turkey, disturbed the tranquility of the empire.

The Imperial War continued from 1603 to 1606, when it was closed by the treaty of Sitvatorok, November 11, 1606, leaving to Turkey the strongholds of Raab, Gran, etc.; and the Persian War from 1603 to 1612, when it was closed by a peace which left Persia in possession of its conquests, the chief of which were Tabriz, won in 1603, and Erivan, in 1604, but under a promise of an annual tribute to Turkey of two hundred camel-loads of silk. A great rebellion in Karamania and Syria, under the pacha of Aleppo, 1605-9, ended in his subjugation and pardon.

In the tributary state of Transylvania a perpetual revolution might be said to have prevailed during this reign. The internal conflicts of the Catholic and Protestant parties found their outside support respectively from Austria and Turkey.

In Wallachia the *hospodars* or tributary governors received their investiture or confirmation from the Porte after 1610. A renewal of the Imperial War in 1614 gave varying advantages to either side until again closed by a more explicit treaty in 1616.

Character.—Among other things he was a great builder, and the mosque of Achmed still commemorates his magnificence, liberality and piety. He enjoyed the pleasures of the harem to a more extravagant extent than any other sultan, if it be true as stated that he kept therein no less than three thousand women. He was fond of falconry and hunting; and altogether was a proud, sensual and inglorious sultan.

Spahis.

Spahis were the cavaliers furnished by the holders of military fiefs to the Turkish army, and formed the elite of its cavalry. They, with the Janizaries (p. 38), owed their organization primarily to Orchan, the second of the Ottoman sultans, finally to Sultan Amurath I.; and when levied *en masse*, could number 140,000, but such a levy was very seldom called for. In the field, they were divided into two classes, distinguished by the color of their standards; one class had pistols and carbine, the other a bow and arrows, and both carried a saber, lance, and *jerid*, or javelin. They were excellent irregular troops,¹ but when European organization was introduced into the Turkish army, half a century ago, they were replaced by regular horse.

MUSTAPHA I.

Mustapha, Mustafa, Moustapha or Moustafa — so various are the spellings — was born about 1590, succeeded his brother in 1617, was deposed in 1618, succeeded his nephew in 1622, was again deposed in 1623, and died of poison or by strangling in 1639.

Reign.—His elevation to the throne is said to have cost him three million ducats, paid to the Janizaries for their countenance and support, though he was the legitimate heir according to the Turkish law of succession (p. 19). The political events of his first term of four months are not noticed by historians, being probably but few and unimportant.

OTHMAN II.

Othman or Osman II. was born in 1604, succeeded his uncle in 1618, and was strangled by Janizaries, 1622.

Reign.—An embassy was sent to France, soon after his accession, to apologize for maltreatment of the French ambassador. The Persian War was also prosecuted with humiliation and loss, Tabriz, Erivan and Georgia being definitely surrendered at the peace of 1618. In 1619 he supported the pretensions of Bethlen Gabor, of Transylvania, who thereupon, allying with the Bohemians, was proclaimed king of Hungary the ensuing year. The Turks and their allies invaded Poland in 1621, and, after a campaign of no great results, made peace in 1622, the Turks retaining Choczim in Bessarabia, and the Poles withdrawing from Moldavia. Renewed the Germanic or Imperial War, and the Persian, in 1622, a short time before his death.

Character.—Being a mere youth at his death, only eighteen according to the dates above assigned, and but twelve according to other writers who date his birth in 1610—his character is undefined. His administration was due to his viziers and counselors rather than to himself. He is charged with parsimony or avarice, which probably means that his ministers were not as liberal to the Janizaries as had now become customary; and he lost his life on that account, or because the agents of the deposed Mustapha bid higher for their support.

MUSTAPHA I. (again).

Reign continued (see above). His restoration in 1622 cost him a million and a half of ducats, or about ten thousand a day for the five months he was suffered to reign the second time. Peace was made with Poland and the Germanic Empire in 1622. Three rebellions in Asia, with centers respectively at Bagdad, Mosul and Erzeroum, disturbed the peace of the empire, but not of the sultan, who was sunk in inglorious ease or stupid imbecility in the seraglio. A fourth in Asia Minor threatened destruction to the Janizaries. These demanded and obtained the second deposition of Mustapha, early in 1623.

Character.—There seems to be an entire unanimity among historians in delineating Mustapha as a slave to lust and indolence to the extent of absolute imbecility and an utter disregard of public affairs.

AMURATH IV.

Amurath IV. was born in 1609, succeeded his uncle in 1623, and died in 1640.

Reign.—The several rebellions alluded to under the late reign continued to disturb the early years of the present one; and the internal dissensions were further aggravated in 1624 by a rebellion of the Tartars of the Crimea, who defeated the forces of the sultan, and secured the prince of their choice. In 1625 Mosul and Bagdad were taken by the Persians, and the same year a truce with the German Empire was made or renewed. The three years 1626–8 were mainly occupied with efforts to reduce the rebel Abaza of Erzeroum, who defeated several armies, but was finally delivered up by the inhabitants.

The sultan's next concern was the recovery of Bagdad, to which, after several failures by his viziers and pachas, he bent all his own energies from 1634 to its capture in 1637. In 1636 peace was renewed with Poland; in 1637 Azof was taken by the Cossacks from the Tartars of the Crimea. In 1639 peace was made with Persia, Turkey retaining Bagdad, and Persia, Erivan.

Character.—He received the surname Al-Ghazi ("Valiant for the Faith") more especially for his reduction of Bagdad, where his "valor" was stained by a wholesale massacre of 30,000 sectaries for the good of "the faith." He was a drunkard, often of the maddened type, who in his paroxysms dealt death around him, as if men were but worms, and thought it rare sport to shoot down unoffending citizens. While a slave to wine, he forbade the use of opium and tobacco to his subjects. He has been styled the Turkish Nero, and apparently the name was well deserved. He possessed, however, some good qualities as a ruler. He was of great personal strength, courage and activity; tenacious of his purpose, he commanded success; and had he known how to command himself he would probably have been among the greatest of the Osmanli sultans. In religion he was inclined to be liberal, and laughed freely at the superstitions of the dervishes. He properly appreciated a well filled treasury, and left 15,000,000 in gold ducats, or about \$30,000,000, where he had found nothing.

Dervishes.

Dervish is a Persian word signifying *poor*, corresponding to the Arabic *Fakir*. It designates, in Mohammedan countries, a class of persons resembling in many respects the monks of Christendom. The dervishes are divided into many different brotherhoods and orders. They live mostly in well-endowed convents, called Tekkije or Changah, and are under a chief with the title of Sheik. Some of these monks are married, and allowed to live out of the monastery, but must sleep there some nights weekly. Their devotional exercises consist in meetings for worship, prayers, religious dances, and mortifications. As the convent does not provide them with clothing, they are obliged to work more or less.

It is difficult to say when these religious orders took their rise. From the earliest times, pious persons in the East have held it to be meritorious to renounce earthly joys, to free themselves from the trammels of domestic and social life, and to devote their thoughts in poverty and retirement to the contemplation of God. In this sense, poverty is recommended by Mohammed in the koran. Tradition refers the origin of these orders to the early times of Islam, making the caliphs Abu-Bekr

and Ali found such brotherhoods; but it is more probable that they arose later. Many Mohammedan princes and Turkish sultans have held dervishes in high respect, and bestowed rich endowments on their establishments; and they are still in high veneration with the people. The orders are generally named after their founders, and the best known are the *Bestamis*, established A. D. 874; *Kadris*, 1165; *Rufaji*, 1182; *Mevelevi*, 1273; *Nakshibendis*, 1319; *Bektashis*, 1357; *Rushenis*, 1533; *Shemsis*, 1601; and *Jemalis*, 1750.

IBRAHIM.

Ibrahim was born in 1613, succeeded his brother in 1640, and was strangled in 1648.

Reign.—Peace was made with the German Empire for twenty years, and Azof, a convenient refuge for the pirates of the Black Sea, was recovered from the Cossacks in 1641. A Venetian War, begun in 1645, outlasted this reign twenty years, with Candia as the bone of contention and the chief seat of conflict. Ibrahim was deposed and strangled by *fatwa* of the Sheik-ul-Islam (p. 27), which is worth recording and is as follows:

“Whosoever obeys not the laws of God is not a true believer, although the person should be the sultan himself; but being a common *kafir*, (infidel,) by his actions, he has by the fact fallen from the throne, and is no longer capable of authority or entitled to government.”

Character.—He was a gross sensualist, entirely given up to the pleasures of the harem—a monster of lust, bending all his energies to the discovery of new methods of gratifying his desires. He took no interest in the management of affairs, but had the good fortune to have the services of a distinguished and faithful vizier.

MAHOMET IV.

Mahomet was born in 1642, succeeded his father in 1648, was deposed in 1687, and died in 1693.

Reign.—The Black Sea was infested with pirates, and domestic broils in the palace and the capital ended in the death of the vizier, in 1649. The *valida sultana* (p. 28) of the late reign, and grandmother of Mahomet, held the chief control of the government, despite the intrigues of the new *valida sultana* and her party.

The Venetian War was prosecuted without decided advantage 1648–56, but with some naval victories in the Archipelago, to the Venetians, 1653–5; and rebellions at Damascus and Cairo, 1652–4, distracted attention and divided the resources of the government, while at the capital the Janizaries and Spahis united to harass the ministry, despoil the treasury, decapitate the vizier, expel the Sheik-ul-Islam and even demand the deposition of the young sultan, in 1655.

At this conjuncture, luckily for Turkey, a vizier of extraordinary ability was appointed, and Turkey was saved from defeat or dissolution. (See below, Mahomet Koprili).

Tenedos and Lemnos were recovered from the Venetians in 1657; a dangerous mutiny of the troops at Adrianople was suppressed in 1658; and the rebellious pacha

of Aleppo, who supported a pretender—a real or pretended son of Amurath IV.—was taken and put to death in 1659.

On the German frontier Grosswardein in Hungary was taken from the imperialists in 1660, and the same year Racoczi, *hospodar* of Transylvania, was deposed and killed for having aided Sweden against Poland. The year 1661 was signalized by two victories over the Imperialists in the open field, and the deposition of Kemeni Janos who had succeeded Racoczi the year before, and was killed in 1662.

In the east the new vizier reduced the revolted Kurds by his lieutenants in 1662, and distinguished himself in the Imperial War in 1662–3, taking the strong Hungarian fortress of Neuhausel in 1663. He was, however, badly defeated by the Imperialists under Count Raymond de Montecuculi at St. Gothard in 1664, and made peace—known as the peace of Temesvar—on the basis of retaining his conquest and the recognition of Michael Abaffi, Turkish appointee, as *hospodar* of Transylvania. A rebellion of the Mamelukes in Egypt was quelled the same year. In 1665 the vizier returned in triumph to Constantinople and prepared for an active personal participation in the Venetian War in Candia.

A popular tumult at Saloniki, due to the pretended messiahship of a Jewish rabbi, who promised to wrest the crown from the sultan within a year, was quelled in 1666, and the impostor or dupe, Savatei Sevi, saved his neck by turning Mohammedan. Candia fell in 1669 (p. 9), and the Venetian War was closed by treaty made in 1670, ceding Candia to Turkey.

In 1670 the native Greeks began to be first employed by the Turks to fill important but inferior positions in the government; and about the same time the Cossacks of Ukraine placed themselves under the protection of the Porte, withdrawing their allegiance from Poland.

The Polish War, 1672–6, followed, which, notwithstanding the victory of Sobieski at Choczim in 1673, resulted in the cession of Podolia, with its fortified capital, Kamieniec, and the southern portions of the Ukraine (“the frontier”), to Turkey, in 1676.

First Russian War, 1678–82, closed by the cession to Russia of the Ukraine and other Cossack territory.

The Imperial War, 1682–99, brought on by Count Emeric Tekeli, who had revolted against the Germanic Empire in 1678, at the head of the Hungarian malcontents. Tekeli, declared king of Hungary by the Turks in 1682, joined in invading Austria in 1683, and besieging Vienna. The prestige of Turkish military prowess was lost through the repulse of the Turks before Vienna, by the Christian allies under Sobieski of Poland, and the panic and flight that ensued.

Imperialists, Poles and Venetians allied against the Turks in 1684, and while the first besieged Buda, the last bombarded Athens and reduced several important points in Greece. Neuhausel was recaptured in 1685, Tekeli being defeated in his attempt to relieve the gar-

rison, and soon after taken prisoner to Constantinople, whereupon the Hungarians made peace with the German Empire. Tekeli was, however, again active in subsequent Hungarian campaigns. Buda, after belonging to the Turks since 1541, also surrendered to the Imperialists in 1686.

Second Russian War, 1687-99, ended by the cession of Azof to Russia. The great victory of the Imperialists at Mohacz, in Hungary, led to a revolution at Constantinople and the deposition of the sultan.

Character.—He was eminent for clemency, justice and warlike ability, and, with the exception of the ill success of his later years, one of the most prosperous as well as most worthy of the sultans of Turkey.

Deposition of Mahomet.

To show how these things were done in Turkey in 1687, as well as for the inherent interest of the views expressed, three speeches by the principal actors are here submitted. The *kaimakam* (p. 28) alluded to, was the governor of Constantinople.

Kaimakam's Speech to the Ulema.—"There is no occasion to do things in a hurry, since the Shahzadeh [heirs presumptive] are securely guarded by the Bastandji-Bashi [p. 20]; and it behooves you to proceed in such a manner as might both preserve the honor of the Ottoman family, and prevent more dangerous commotions. It were better to send the Sheik-Sheri [Sheik-ul-Islam p. 27] and Nakib-sheri [or standard-bearer, p. 36] to the sultan to declare him deposed, in the name of the ulema [p. 26], the soldiery, and the whole Mussulman nation; and then desire him to leave the palace of his own accord, and resign the empire to his brother Solyman."

The Sultan's Reply.—"You have brought me no news but what I expected; for I have long since found that the common people are corrupted by the ulema, who are desirous of change, and engaged by them in their rebellion, which I might have prevented by banishing the leaders.

"I know of no cause or pretence for this impious attempt against one who can point to a successful reign of forty years, except the breach of peace with the emperor of Germany, and the ill success of the war for the last four years. And yet the ulema themselves first persuaded me to that war, and the Sheik-ul-Islam, the head of their confederacy, did by his *fetva* pronounce it to be just.

"Instead of endeavoring to appease the divine wrath by fasting and prayer, which is their proper office, they have instigated the people to trample on my authority and the laws, of which they are the guardians.

"I know that the people, through the influence of the ulema, are now too deeply rooted and confirmed in their wicked design, yet I also know that the righteous God will prove my avenger, and severely punish the corrupted people for the injury they offer me."

The Nakib's Rejoinder.—"We are not sent here by the people to hear your apology, but to command you, in the name of the whole Mussulman assembly, to quit the throne. If, therefore, you desire to preserve your honor and life, you will, of your own accord, resign the government to your brother Solyman; since if you attempt to oppose the will of the citizens, they will, notwithstanding, execute their resolutions."

Mahomet's Submission.—"Since I see the divine indignation, stirred up by the sins of the Mussulmans, discharged on my head, go and tell my brother that God's decree is declared by the mouth of the people, and he is appointed governor of the Othmanli Empire."

The Koprili Family.

The first of these were a father and son who filled successively the office of vizier in this reign for twenty years, 1656-75. The family is supposed to have been of Frankish origin, and Koprili is the name of the city where they settled.

Mahomet Koprili was born 1585, and was therefore over seventy years old when he was made vizier, in 1656. Before his death, in 1661, he secured the appointment of his son as assistant vizier, with the right of succession—something entirely new in Turkish annals.

Ahmed Koprili was born in 1626, succeeded his father, Mahomet, as vizier in 1661, and held that position until his death, in 1675.

Kara Mustapha Koprili, brother-in-law of the foregoing, succeeded him as vizier in 1675, and was put to death in 1684, mainly for his failure against Vienna.

Mustapha Koprili, son of Ahmed, became vizier in 1687, helped to restore the honor of the Osmanli dynasty, under Solyman II. and Achmed II., and was killed at Salankement in 1691.

Abdallah Koprili, born in 1681, was governor of Constantinople in 1699, when he was deposed in a revolution of the Janizaries.

Raghib Koprili, distinguished himself as vizier, 1757-62.

SOLYMAN II.

Solyman II. was born in 1639, succeeded his brother in 1687, and died in 1691.

Reign.—Ill success and loss of strongholds in Hungary characterized the year 1688, Slavonia, Croatia and Bosnia being conquered by the Austrians—fall of Belgrade. The Turks were defeated at Nissa in Bulgaria in 1689, but the vizier Mustapha Koprili, surnamed "The Virtuous," stemmed the tide of defeat, driving the Austrians beyond the Danube and recovering Belgrade in 1690, besides winning several minor victories in Servia and Transylvania.

Character.—Solyman II. is noted among the Ottoman sultans for his devotion, strict observance of the law, and reputed sanctity even to the working of miracles, but better fitted to be a dervish than an emperor—a dull, heavy, simple, weak-minded and, according to some, intemperate man, whose energy, if he ever possessed any, had been deadened by his long seclusion during the reign of his brother.

ACHMED II.

Achmed II. was born in 1643, succeeded his brother in 1691, and died in 1695.

Reign.—His army in Hungary was defeated, and its leader, Mustapha Koprili, slain at Salankement, about two months after his accession. Other losses from the Christian allies (Austrians, Poles, Venetians) in Hungary, Dalmatia and the Greek island, followed. A sedition at Brusa in 1693, a rebellion in Arabia and plundering of the caravans on the pilgrimage to Mecca in 1694, and the loss of Chios to the Venetians after 128 years' occupation, as well as a great fire in Constantinople in 1695, marked the other years of this inglorious reign.

Character.—He resembled his predecessor in devotion, but was not quite as saintly, being of a more

lively and joyous disposition. He was somewhat of a poet and musician. He affected to administer justice with impartiality, though he was easily swayed in his judgment by the suggestions of his venal favorites, whom his simplicity and want of capacity often enabled to make large amounts out of his well-meant attempts at playing Solomon.

MUSTAPHA II.

Mustapha II. was born in 1663, succeeded his uncle in 1695, was deposed in 1703, and died the same year.

Reign.—He took command of his army in Hungary, and in the Archipelago recovered Chios, in 1695. The Arabian rebel Mahomet was defeated, and the victory of Olasch, near Temesvar, over the Germans, won in 1696. He returned in triumph to his capital early in 1697, but the tributary Tartars of the Crimea lost Azof to Peter the Great of Russia, and he was himself badly defeated the same year by Prince Eugene, at Zenta in Hungary, with the loss of 30,000 men, fifteen pachas, or beys, of one horse-tail.

Negotiations with the Imperialist allies chiefly occupied the year 1698, followed in 1699 by the peace of Carlowitz, by which Croatia, Transylvania and Hungary, except Temesvar, which with Belgrade in Servia, and Nissa in Bulgaria, constituted the strongholds of the empire on the German frontier—were surrendered to Austria; Podolia, with its fortified capital Kamieniek, to Poland; Azof, with its territory, to Russia; the Morea and some strongholds in Dalmatia, to Venice—the era of Turkey's humiliation before Europe, and the final extinction of its dominion in Hungary. The four years 1698–1702 were occupied with various reforms in the administration, and strengthening the German frontier, as determined by the Peace of Carlowitz. In 1703 the sultan was obliged to abdicate, probably because of his zeal for reform, and his abandonment of Constantinople for Adrianople as a residence.

Character.—He was of good judgment, intrepid courage, great activity, and strict sobriety. He was religious and just; liberal in expenditure without extravagance, and though the Turkish dominions in Europe were very seriously curtailed by the Peace of Carlowitz, it was rather his misfortune than his fault that a long series of disasters culminated in that event during his reign. He evinced his wisdom and statesmanship by endeavoring to secure what remained, as well as remove the internal disorders and insubordination to which the humiliation of his people was due.

ACHMED III.

Achmed III. was born in 1673, succeeded his brother in 1703, was deposed in 1730, and died in 1736.

Reign.—Warned by his predecessor, he restrained the violence of the Janizaries, and devoted the earlier part of his reign to the reforms begun by his brother.

The refugee Charles XII. of Sweden residing in Turkey, 1709–14, endeavored in vain to induce Achmed to declare war against Russia, but his intrigues so compromised the Turks that Peter the Great invaded Moldavia in 1710—**Third Russian War**. Peter was, however, glad to purchase peace, and the permission to recross the Pruth, by the cession of Azof in 1711. Threatened ruptures with Russia, 1712–13, were prevented by the diplomacy of Count Peter Tolstoi; and Charles XII., refusing to leave Turkey, was confined until 1714, when he escaped to Sweden.

In 1715 the Morea was reconquered from Venice; but the following three years were marked by disasters on the Austrian frontier. In 1716 Peterwardein was lost to Austria, in 1717 Belgrade, and by the peace of Passarowitz, in 1718, both were ceded to the Imperialists, together with Temesvar in Hungary, and parts of Bosnia.

The first Turkish ambassador to a Christian Court was dispatched to Paris in 1721, whence he took back the first printing press to Constantinople in 1726.

In 1723 the Turks and Russians invaded Persia, and in 1725 made a treaty of partition of the northern and western provinces of Persia adjoining their respective dominions. In 1726 the Turks overran Persia as far as Ispahan, but were driven back by Meer Ashraf, the Afghan usurper, who made peace in 1727—the Peace of Bagdad—ceding Azerbaijan, Luristan and part of Irak-Ajemi with their respective capitals, Tabriz, Hamadan and Teheran, in return for which he was recognized by the Turks as Shah of Persia. This treaty was ignored by the legitimate shah, Tahmasp, and his commander-in-chief, Nadir Khouli, who expelled the Turks from their late acquisitions in 1730. The Persian War, 1730–54, was renewed, but the successes of Nadir Khouli created a revolution in Constantinople, which ended in the forced abdication of Achmed.

Character.—He favored learning and the arts of peace, was fond of innocent pleasures, and left the actual administration mainly to his viziers and officials, while he amused himself with building, with various sports and entertainments, entirely harmless, but which served as a subject of reproach, when the Janizaries got ready to depose him on the occasion of the Turkish disasters in the East, in 1730.

MAHMUD I.

Mahmud I. was born in 1696, succeeded his uncle in 1730, and died in 1754.

Reign.—The Persian War was temporarily closed by the Peace of Erivan in 1732, by which Shah Tahmasp ceded all beyond the Aras River. This was repudiated by Nadir Khouli, who deposed the shah and continued the war with success, expelling the Turks 1733–5, and making peace with them in 1736, on their surrendering all claim to Armenia and Georgia.

Simultaneously with this repulse in northern Persia, the Russians, in concert with the Austrians, commenced

aggressions in the north and west—**Fourth Russian War.** Azof, Otchakov, and other important strongholds, were wrested from the Turkish tributaries, the Tartars of the Crimea, by the Russians in 1737. Austria, on the contrary, lost Servia, Bosnia and Wallachia in 1738, her army being signally defeated at Krotzka in 1739, and Belgrade besieged by the Turks. The war was closed by the Peace of Belgrade, by which all that Turkey had ceded in 1718 were recovered, except Temesvar, and all the Crimean territory, except Azof. Moldavia, with Choczim and Jassy, which had just been taken, were also surrendered by Russia.

Persian War was renewed, 1743-6; Kars and Mosul successfully resisted the Persian besiegers, but the Turks were badly defeated at Erivan in 1745, and at the peace of the following year, the boundaries remained unchanged. The rest of his reign was peaceable; anarchy, civil war or divided empire prevailing in Persia, and the Austrian succession occupying the attention of the Imperialists.

Character.—He was of a peaceful disposition, and left the administration largely to officials, but as he was judicious or fortunate in his selections, his reign, though devoid of eclat, was fairly prosperous. The Ottoman power was respected, though not dreaded, by its neighbors in Europe, and under the guidance of the sultan, or his advisers, it carefully eschewed all entangling alliances with the contending states of Europe.

OTHMAN III.

Othman III. was born about 1696, succeeded his brother in 1754, and died in 1757.

Reign.—Received an embassy from Persia in 1755, and built the Mosque of Othman about the same time. French influence at Constantinople on the decline, on account of the alliance between France and Austria, in 1756. A Turkish embassy, however, was sent to Vienna in 1757. A great fire at Constantinople is said to have destroyed 80,000 houses the same year.

Character.—Nearly sixty at his accession, of which the greater part had been spent in seclusion, his power of government was lost through want of acquaintance with public affairs, and the shortness of his reign gave no opportunity to recover or improve such abilities as he may originally have possessed.

MUSTAPHA III.

Mustapha was born in 1716, succeeded his cousin in 1757, and died in 1774.

Reign.—Immediately after his accession, he proceeded to enforce sumptuary laws against extravagance in dress of males and females, but his government was preserved from contempt at home and abroad by the genius of his vizier, another of the Koprilis named Raghib, the ablest statesman of the family except Achmed. He held the reins of power until 1762.

The revolt of the Mamelukes in Egypt under Rodan and Ali Bey ended in their independence in 1766 and the conquest of Syria in 1771.

Fifth Russian War, 1768-74, waged by Turkey, in support of one of the rival parties in Poland, against Russia. The campaign of 1768 on the Dniester was favorable to the Turks; that of 1769 to the Russians, who took Choczim. The ensuing campaign proved still more disastrous, the Turks losing Moldavia and Wallachia, and being driven across the Danube. The same year (1770) saw the Turkish fleet destroyed at Tchesme, near Smyrna, in Asia Minor, by the Russians, and a revolution in Greece, which, however, was subdued.

In 1771 the Crimea and adjoining regions were conquered by the Russians, the Porte losing one of its most effective weapons against Russia; and Shumla on the Danube was fortified by the Turks. In 1772, some attempts by Austria to secure a peace proved unavailing.

The Russians first crossed the Danube in 1773, but were defeated and driven back by the Turks under Ghazi-Hassan, that is, Hassan the Valiant. The same year Egypt and Syria were restored to the Ottoman Empire by the loyalty of Mahomet Abu-Dahab who deposed his father Ali Bey.

Character.—He favored literature and the arts, encouraged commerce, promoted discipline among the troops, and improved the finances of the empire. He was sincerely solicitous for the welfare of his people, and, though his idea of making them less extravagant and more virtuous by sumptuary legislation necessarily proved abortive, he evinced his humanity by the liberation of slaves and imprisoned debtors, and the protection of the poor from injustice and wrong.

ABD-UL-HAMED I.

Abd-ul-Hamed I. was born in 1725, succeeded his brother in 1774, and died in 1789.

Reign.—The Russians again crossed the Danube, took Silistria and invested Shumla, in 1774. Peace of Kutchuk-Kainardji (see below) followed later in the same year. In the east, Bassorah was taken by Persia 1775, and held until 1779. Bukowina in northwestern Moldavia was ceded to Austria in 1776. In Arabia the reforming Wahabis had entered upon their career of conquest, and indirectly affected Turkey in weakening the sense of allegiance among Mussulmans to the Ottoman caliphs by alleging degeneracy and corruption throughout Islam and demanding reformation, like Mohammed and the earlier caliphs, at the point of the sword.

In 1783 Russia expelled the Tartar khan of the Crimea and seized his territory, which Turkey was compelled to ratify in 1784, just ten years after Russia had formally surrendered all claim upon it by the treaty of Kutchuk-Kainardji. The prince of Georgia submitted to Russia, and that power formally but secretly entertained a project for the establishment of a Christian state under a Russian prince at Constantinople, to re-

place the Ottoman power at least in Europe—a project which has loomed up every quarter of a century since.

In Egypt the Mamelukes revolted under Ibrahim Bey and Murad Bey, but they were subdued by Ghazi-Hassan in 1786, the government being, however, left to the Mameluke Beys on payment of a stipulated tribute.

The Sixth Russian War, 1787-92, and the Austrian War, 1788-91, soon followed, reducing Turkey to a condition of relative insignificance, always on the defensive. The Turks unsuccessfully attempted to recover the Crimea in 1787, and were signally defeated at the mouth of the Dnieper. In 1788 they had some success against the emperor of Austria, at Lugos in Hungary, but it was more than counterbalanced by the loss of Choczim in Bessarabia and Otchakov, near Kherson, in Crim-Tartary, to the Russians.

Character.—He was a cipher in the government, having been rendered incapable of discharging the functions of a sovereign by his forced seclusion of fifty years.

Peace of Kutchuk-Kainardji, 1774.

By this treaty the entire independence of the Tartars of the Crimea and the neighboring regions, known collectively as Crim-Tartary, was guaranteed. Neither Russia nor Turkey was to interfere in their political affairs, nor their internal concerns of any kind, under any pretext whatever. In another article it was stipulated that Bessarabia, Moldavia and Wallachia should be restored to Turkey, on certain conditions, some of which were, that Christians should not be obstructed in the free exercise of their religion; that if occasion arose the Russian ambassador might remonstrate; and the Porte promised to listen to such remonstrances with all the attention which is due to friendly and respected powers. Another article restored Georgia and Mingrelia to Turkey.

SELIM III.

Selim III. was born in 1761, succeeded his uncle in 1789, was deposed in 1807, and strangled in 1808.

Reign.—Belgrade and Bender were taken by the allies in 1789, and Ismail in 1790. The Peace of Sistova, with Austria, in 1791, and that of Jassy, with Russia, in 1792, closed the Austrian and Russian Wars, with still further territorial losses—Choczim to Austria, and all beyond the Dniester to Russia—besides not less than 100,000 men. The successful rebellion of Osman-Passwan-Ogli (see Widin, p. 12), which made him virtual master of Bulgaria, was due to the sultan's attempt to reform the Janizaries. His decree organizing the Nizam-Djedid (Regular Army) was designed to introduce into his army a military organization similar to those in use by the western powers. In 1798 the French War broke out by the invasion of Egypt by Napoleon, securing the very uncongenial alliance between Russia and Turkey. The Mamelukes were defeated and Cairo taken by the French. In 1799 England formed her first alliance with Turkey, against France. Naples also joined in the coalition against the Republic and Napoleon. French invasion of Syria repulsed at Acre in 1799, and the taking of Malta and Cairo in 1800 and 1801 by the British, led to the evacuation of Egypt by the French in 1801

and the Peace of Amiens in 1802, guaranteeing the territorial integrity of the Turkish Empire. In Arabia the Wahabi War 1801-18, extended to the taking of Mecca in 1803 and of Medina in 1804. Domestic insurrections against his reforms signalized 1805. In Serbia, Czerni (Kara or Black) George, elected *hospodar* in 1803, revolted in 1804 and successfully defied the power of the sultan, taking Belgrade in 1806, and becoming independent in 1807. In Egypt, Mehemet Ali, who had distinguished himself against the French in 1799, and against the Mamelukes in 1804, was made viceroy of Upper Egypt in 1806.

Seventh Russian War, 1806-1809, with England as Russian ally, and France aiding Turkey, began mainly through the predominance of French influence at Constantinople. Moldavia and Wallachia were occupied by Russia. In 1807 a British fleet forced the Dardanelles, but was obliged to withdraw; a landing was effected by the same in Egypt, when they captured Alexandria, but, being defeated at El-Hamed, were forced to capitulate. An insurrection of the Janizaries culminated in the defeat of the regular army, the massacre of the advocates of the new regime, the revocation of the decree instituting the Nizam-Djedid, and the deposition of Selim.

Character.—He was the most progressive of the sultans, and labored assiduously, in the intervals of war, at assimilating his government to what he considered the best models of Western Europe. He promoted manufactures, arts and commerce, and contributed much to the happiness and prosperity of his subjects, but the fossilized conservatism and rabid fanaticism of a theocratic and therefore unimprovable government could not be overthrown by one liberal and clear-sighted sovereign, more especially in a reign of eight years. The character of Selim III. compares favorably with that of the most enlightened sovereigns of other sections of Europe.

MUSTAPHA IV.

Mustapha IV. was born in 1779, succeeded his cousin in 1807, was deposed and strangled in 1808.

Reign.—The chief events of his reign were the continuance of the Russian War, the agreeing to an armistice with the Servians, and also with the Russians—Truce of Slobodja in Wallachia—all in 1807. On the arrival of the Turkish army of the Danube under Bairaktar to replace Selim on the throne, he was strangled in prison by order of Mustapha, who was in turn deposed by Bairaktar, in 1808.

Character.—His reign was too short to afford a sufficient basis for intelligent analysis; but judging from those of his predecessor and successor, his tendencies were probably reactionary.

MAHMUD II.

Mahmud II. was born in 1785, succeeded his brother in 1808, and died in 1839.

Reign.—Immediately after his accession, the Janizaries once more broke into rebellion, and killed many of the Nizam-Djedid, but Mahmud promptly executed his rival Mustapha and all of his heirs, which left himself the sole survivor of the reigning family. In 1809, peace was made with England, but the conflict was renewed with Russia—**Eighth Russian War, 1809-12.**

The same year, Mehemet Ali of Egypt was intrusted with the task of reducing the Wahabis in Arabia. In 1810 these penetrated as far as Damascus, in Syria; and on the Danube the Russians took Rustchuck, Giurgevo and Silistria, but failed against Shumla. In 1811, Mehemet Ali disencumbered himself by the massacre of the Mameluke Beys at Cairo, thus becoming master of all Egypt, and the Russians were driven beyond the Danube, but recrossed and defeated the Turks at Rustchuck. In 1812, Mecca and Medina were recovered from the Wahabis, and in Europe the Peace of Bucharest, making the Pruth the boundary, closed the Russian War.

In 1813 Servia was recovered only to again revolt in 1815, when it was formally guaranteed freedom of religion. The subjugation of the Wahabis was completed by the capture and execution of their sultan, Abdallah, in 1818.

The Greek War of Independence, 1821-8, was marked by the massacre of many Greek residents of Constantinople, including the patriarch. In 1822, Nubia was annexed to Egypt and the Turkish Empire; while the Turks were driven out of the Morea, and the Greeks declared their independence the same year. The Greek War was carried on with varying success until 1826.

In 1826 the Janizaries were abolished (p. 38). The treaty of Akerman, in Bessarabia, between Russia and Turkey, placed Moldavia, Wallachia and Servia under the protection of Russia, exempting them from all but a nominal dependence on and moderate tribute to Turkey.

1827 was marked by a treaty between Russia, England and France, guaranteeing the independence of Greece; and the defeat of the Turko-Egyptian fleet at Navarino.

The Ninth Russian War broke out in 1828, when the Russians crossed the Danube and took Varna, with the loss of 20,000 men, but were repulsed from Shumla. In 1829, besides taking Erzeroum in Armenia, they captured Silistria on the Danube, crossed the Balkans (p. 13), and occupied Adrianople, resulting in the Peace of Adrianople. By this peace Turkey ceded several fortresses in Armenia; Moldavia, Wallachia and Servia were again placed under Russian protection, Milosch Obrenovitch was declared hereditary prince of Servia; and a war indemnity of 7,000,000 ducats was paid to Russia. The boundary between Greece and Turkey was established in 1830.

In 1831 Mehemet Ali, of Egypt, revolted, invaded Syria, was placed under the ban of the empire in 1832, but signally defeated the Turks, taking Acre, Homs,

Aleppo, Damascus, and finally Konieh, in Asia Minor. In 1833, by the peace of Konieh, he secured the possession of Syria, but as a tributary of Turkey. Another more remarkable treaty marked the same year, the secret one of Unkiar-Skelessi ("the landing-place of the emperor"), between Russia and Turkey, authorizing the Porte to close the Dardanelles, in case of need, against any power whatever, and guaranteeing a perpetual alliance between the two powers!

In 1834, was issued the remarkable firman which removed from the people the burden of entertaining public functionaries when traversing the country. The sentiment enunciated by Mahmud in that connection is worthy of being immortalized. "No one is ignorant," said he, "that I am bound to offer support to all my subjects against vexatious proceedings, to endeavor unceasingly to lighten, instead of increasing, their burdens, and to insure their peace and tranquility; therefore, those acts of oppression are at once contrary to the will of God and to my imperial orders." In 1837 he introduced the "new law," extensively modifying and improving the various departments of the government.

An important commercial treaty with Great Britain marked the year 1838.

Character.—Mahmud was one of the ablest of the Ottoman sultans, and followed in the footsteps of his cousin Selim, seeking to establish the reforms which that prince had begun. Though the many rebellions and wars of his reign drew heavily on the resources of the state and his own time, he managed during the intervals to effect several salutary changes. He modified and readjusted the system of taxation, introduced a militia system modeled on that of England, established schools of medicine, anatomy and painting, and removed the export duty on grain, besides granting increased privileges to western merchants. Had Turkey possessed many such sultans as Mahmud, she would perhaps now hold an enviable position among the nations.

ABD-UL-MEDJID I.

Abd-ul-Medjid I. was born in 1822, succeeded his father in 1839, and died in 1861.

Reign.—In 1839 he issued a Hatt-i-sheri (p. 26) defining the rights of his subjects, granting toleration to all forms of religion, and authorizing Mussulmans to become Jews or Christians if they thought proper. This was followed by other salutary reforms, but the war with Mehemet Ali, of Egypt, which had been recommenced just before his accession, disturbed his projects, and came very near overthrowing the Osmanli dynasty—the only instance in the history of Turkey where such danger became imminent, or the design was even thought of. The Great Powers, except France, stepped in to prevent so sweeping a revolution, and by the treaty of 1840 the pacha of Egypt was obliged to relinquish Syria, but allowed to retain the viceroyalty of Egypt, which was made hereditary. Revolts in Syria and Albania in

1840, were subdued by Omar Pacha. In 1843-4 he re-organized the army, in 1846 he established a Council of Education," in 1849 he refused to surrender Kossuth, and other political refugees, to Austria and Russia, and in 1850 the members of all religions were declared equal before the law.

Tenth Russian War, known as the **Crimean**, 1853-5, was due to the assumption, by Russia, of the protectorate of the Greek Christians throughout the Turkish dominions, and was closed by the peace of Paris in 1856, which guaranteed Turkey from further aggressions on the part of Russia, and the integrity of her territory, which was increased by a small district around Ismail, north of the Danube, between Roumania and the Black Sea, and extending along the coast to within about twenty-five miles of the Dniester. In that war, it will generally be remembered, Turkey was supported by England and France, besides what was then the Kingdom of Sardinia, but is now Italy. Also, that the conflict was signalized by encounters such as the battles of Alma, Balaklava, Inkermann, and the bombardment of Sebastopol, that will live in military history to the latest times, side by side with the noblest deeds of courage and heroism that have ever distinguished the career of humanity.

Character.—Though not possessing the energy and ability of his father, he faithfully followed in the path of reform and improvement marked out by him and Selim III. The aim of all his measures was to place his subjects, as far as practicable, on an equal footing with the people of the more advanced states of Europe. His religious tolerance and humanity have been already illustrated. He also labored faithfully for the impartial administration of justice throughout the empire, without regard to race or religion; and what is more singular, he refused to order the execution of the conspirators against his own life. He was a mild, humane, generous and honorable prince, but inclined to extravagance and luxury.

ABD-UL-AZIZ.

Abd-ul-Aziz was born in 1830, succeeded his brother in 1861, was deposed and died in 1876.

Reign.—The reduction of Montenegro in 1862, the visit to the viceroy of Egypt in 1863, the recognition of Prince Charles of Roumania in 1866, and the trip to the capitals of the Western Powers in 1867, together with the continuance of the reformatory movement at home, marked the first years of this reign.

The system of borrowing money, already begun in connection with the Crimean War, was continued ostensibly for purposes of internal improvement, but a large share of it was consumed in ruinous discounts, and the abundance of money led to extravagance in all classes of the people, including the sultan. The reduction of his civil list by \$3,000,000, the first year, was counterbalanced by liberal outlays on specious but trivial improvements.

In 1866 he authorized as sovereign the law of direct hereditary succession—father to son—in Egypt, with the title *khedive* (substitute) instead of *vali* (viceroy), for a pecuniary consideration. In 1867 he withdrew the garrison from Belgrade, thus giving complete self-government to Servia. In 1868 the Cretan insurrection, which had begun in 1866, was terminated by re-subjugation to Turkey, despite the united entreaties of France, Russia, Prussia and Italy, in 1867, that it might be ceded to Greece.

On his return from the western capitals in 1868, he formed a "Council of State" composed of thirty-four Mussulmans and sixteen Christians, as a central legislative authority for the whole empire. In 1869 he ordered the compilation of a code of laws based on the Code Napoleon, of France. The same year he succeeded in restraining the vaulting ambition of the khedive of Egypt, who assumed nearly all the prerogatives of an independent sovereign, virtually ignoring the theoretic suzerainty of the sultan. In 1870, he denounced as illegal the khedive's projected loan. In 1871 an insurrection in Yemen was subdued, and Tunis was made an integral part of the empire. In 1872-3 the khedive of Egypt recovered all his former ascendancy, obtaining all the privileges of an independent sovereign, except in the matter of direct relations with foreign powers, the payment of an annual tribute, and a few minor restrictions.

In 1873 the railroad connecting the capital with the west by way of Adrianople and Philippopolis was formally opened. A rebellion in Montenegro marked the year 1874, but it was reduced in 1875. An insurrection in Herzegovina began in 1875, and continued through 1876. • A war with revolted Servia and Montenegro also marked the year 1876. The sultan was deposed for alleged incompetency, May 30, and committed suicide June 4, 1876.

Character.—He labored to modernize Turkey, and to introduce the law of direct hereditary succession; but like his reforming predecessors he found conservative "Old Turkey," its ulemas and softas, with their theocratic notions, too strong for him. He possessed fair administrative ability, but was too willing to borrow money and too extravagant in its disbursement, bringing financial bankruptcy on his country and virtually mortgaging it to the money-lenders.

Deposition of Abd-ul-Aziz.

The Case Stated by the Revolutionists:—"If the commander of the faithful becomes afflicted with a disorder of his faculties, so that he cannot take cognizance of political affairs; if he, by personal extravagance, increases the burdens of the nation beyond endurance; if he, by wrongs which he causes, threatens the ruin of the empire and of the Mussulman community; if his rule is destructive—must he be deposed?"

The Sheik-ul-Islam's Reply, embodied in a formal *fatwa*,—"The law says, yes."

Abd-ul-Aziz's Response.—"Great is Allah."

AMURATH V.

Amurath V. was born in 1840, succeeded his uncle on May 30, and was deposed August 31, 1876.

Reign.—The Servian War broke out June 30, and the Montenegrin followed July 2; besides the insurrection in Bulgaria, Bosnia and Herzegovina, inherited from the previous reign, claimed attention. Crete was ripening for an outbreak, and Roumania, nominally subject to the Porte, assumed the attitude of neutrality appropriate to a foreign power. Amurath's inability to grapple with the difficulties of the situation, led to his deposition, in the same manner as his predecessor, after a reign of three months.

Character.—He is a weak, dissipated and intemperate prince, whom habits of self-indulgence and drunkenness have reduced to a condition of imbecility, idiocy and occasional frenzy.

ABD-UL-HAMED II.

Abd-ul-Hamed was born in 1842, succeeded his brother, August 31, 1876, and is the present sultan of Turkey.

Reign.—He inherited from the previous reign the complications with the semi-independent tributaries and

disaffected provinces; and his occupation of the throne was threatened in October, 1876, by a formidable conspiracy in favor of his cousin Yusuf, son of Abd-ul-Aziz.

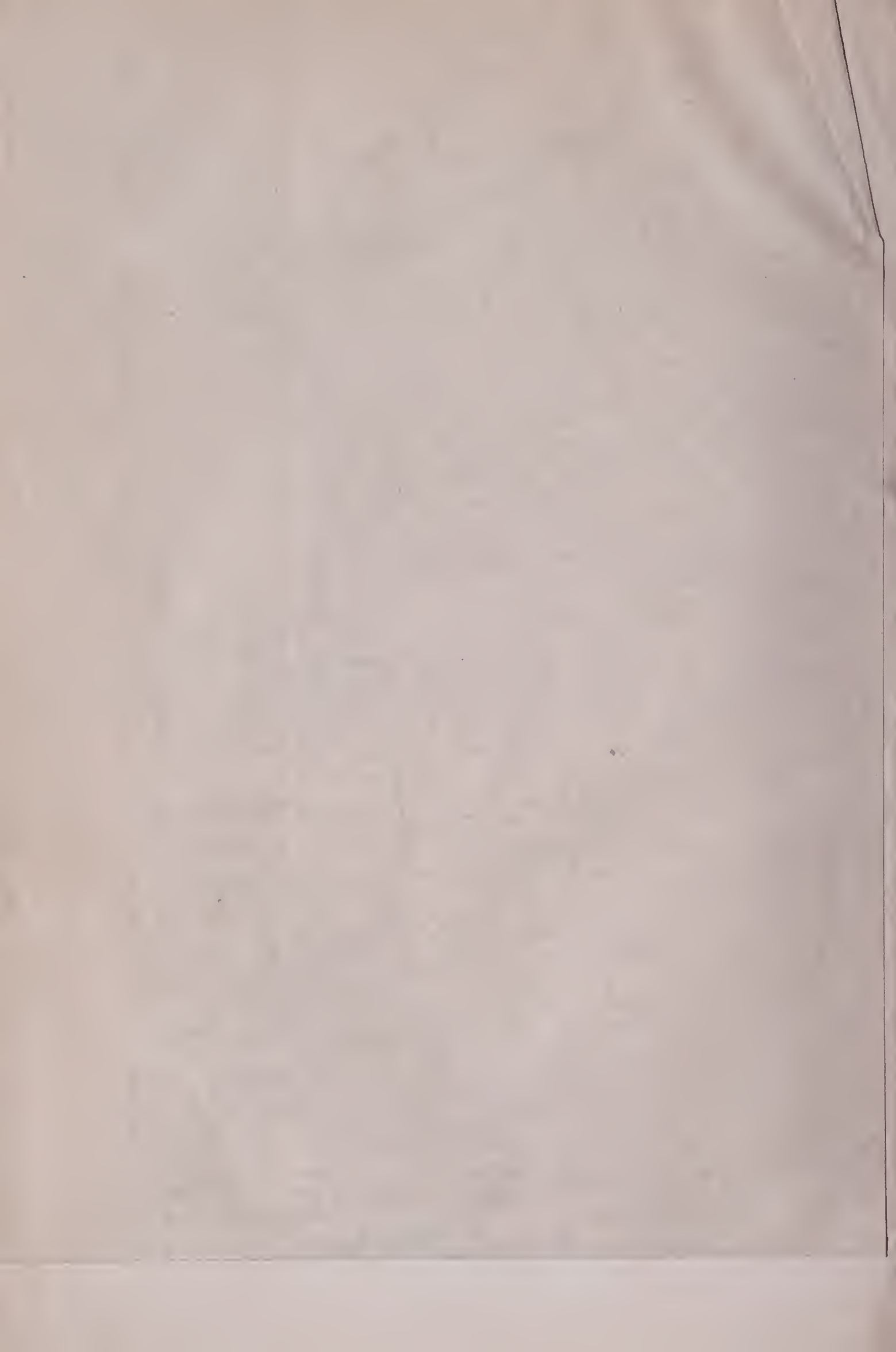
The conference of the six great powers—England, Russia, Germany, France, Austro-Hungary and Italy—with the Porte at Constantinople, failed to adjust the points at issue, but secured the prolongation of the existing armistice to March 1, 1877. Meanwhile a truce with Servia was followed by peace on the basis of reëstablishing the same relations as before the war.

All these political embarrassments are dwarfed by the existing conflict—**Eleventh Russian War, 1877**, which threatens the capture of Constantinople and the overthrow of the Ottoman dominion in Europe.

Character.—He is the husband of one wife, duly married, and the father of two children—a boy of seven and a girl of four years, with whom he has lived after the manner of a gentleman of fortune of the west of Europe. He has acquired a preference for western manners, retaining of the national costume only the fez. His personal habits are fairly good, he likes study, but gives proper attention to public affairs. In religion he is an orthodox Turk of the old school, which adds to his chances of permanency, but without any extreme or fanatical tendencies.

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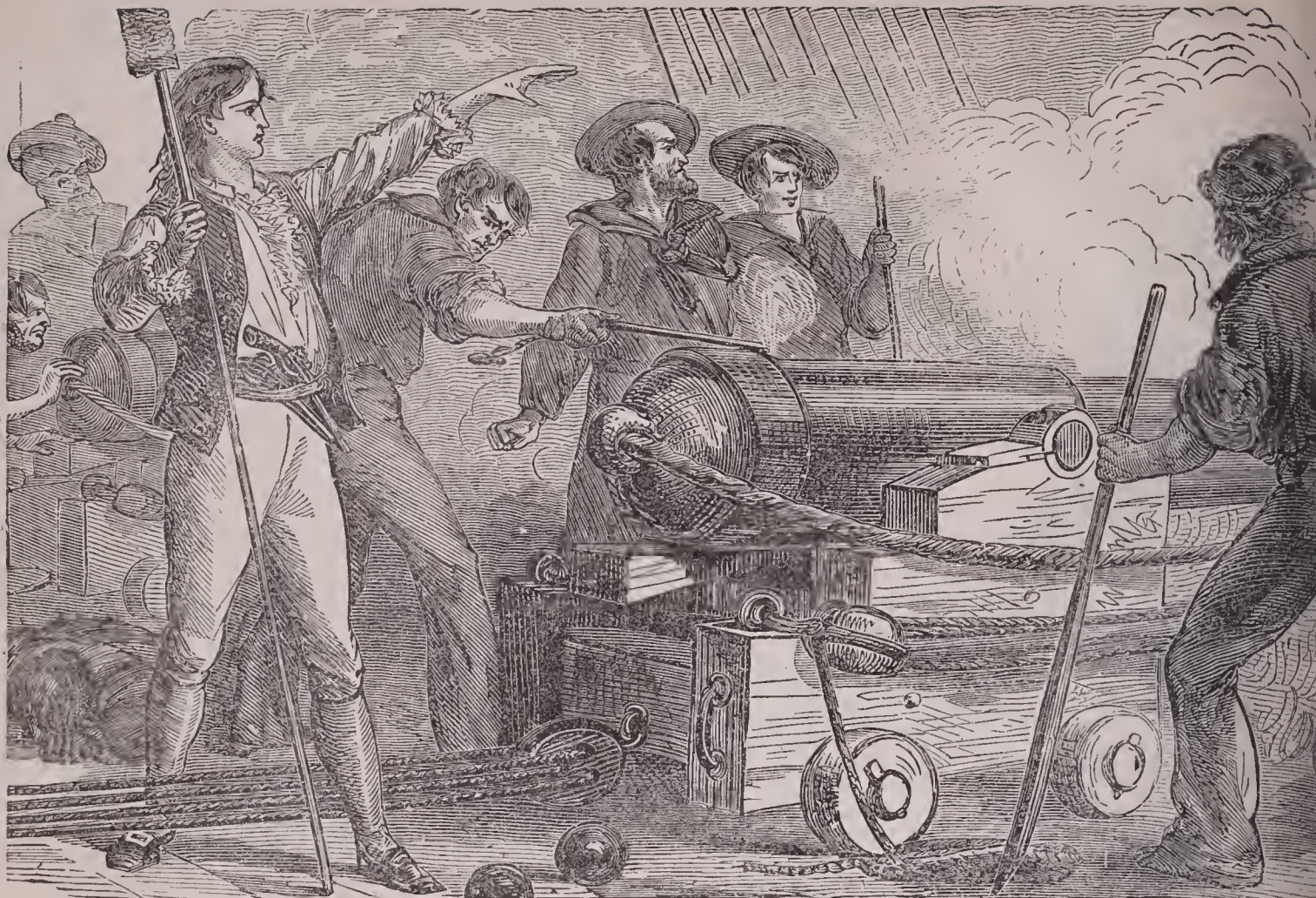
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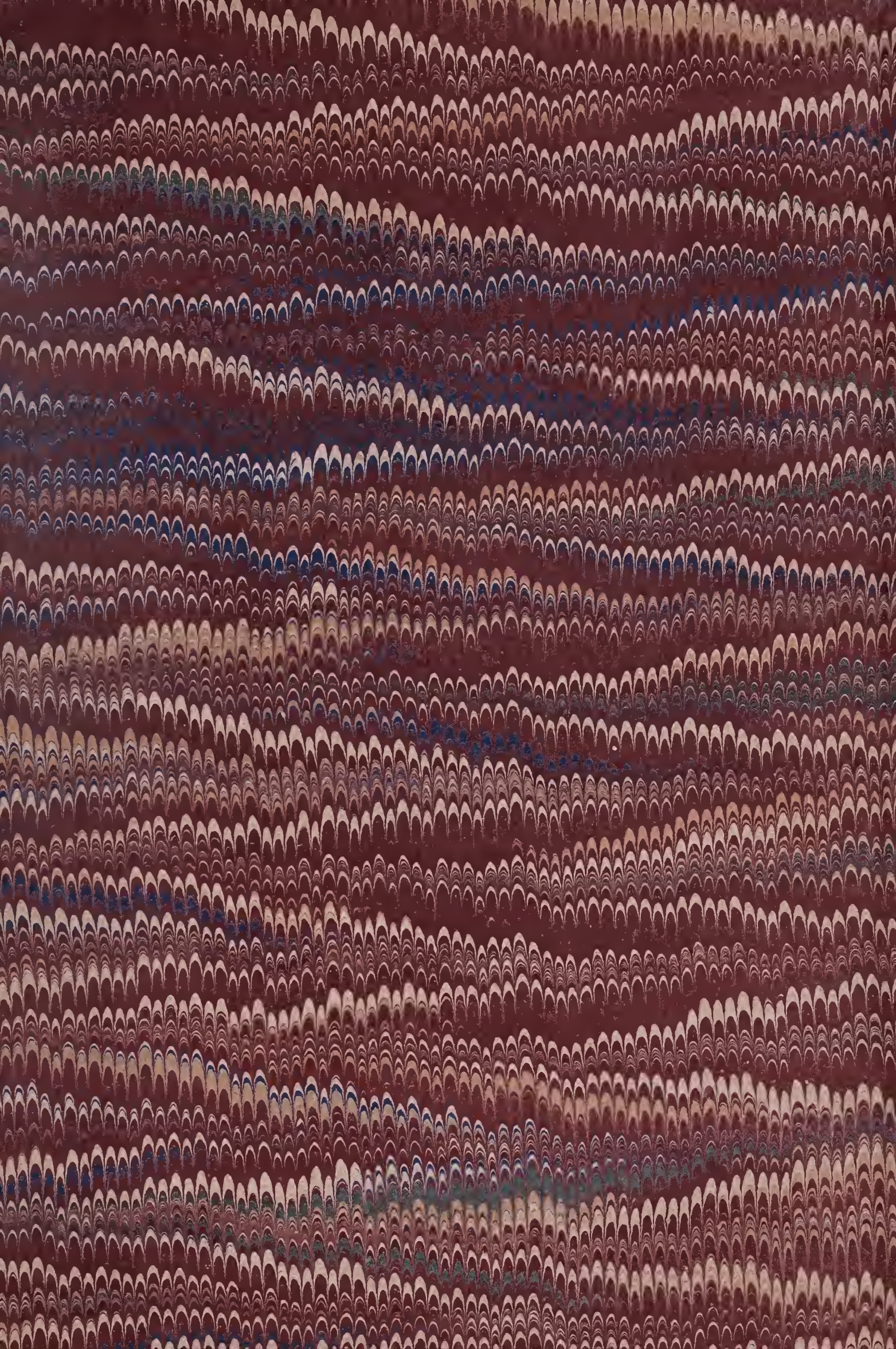
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